

1990

# For foul purposes

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**FOR FOUL PURPOSES**

**A Thesis**

**Presented to**

**The Faculty of the Departments of English,**

**Linguistics, and Foreign Languages**

**San Jose State University**

**In Partial Fulfilment**

**of the Requirements for the Degree**

**Master of Arts**

**By**

**Jane Gaylord**

**December, 1990**

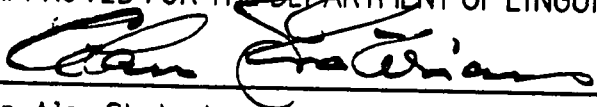
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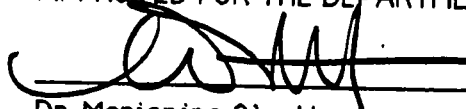
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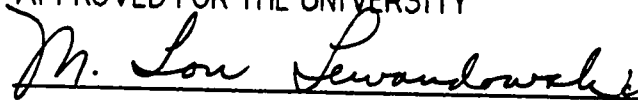
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**ABSTRACT**  
**FOR FOUL PURPOSES**

**by Jane Gaylord**

**This thesis examines riddling within the Historia Apollonii Tyri and its Old English translation, Gower's Confessio Amantis, and Shakespeare's Pericles Prince of Tyre. Chapter I is a word study that examines the meanings of "riddle" in various contexts. Chapter II points out the riddles, never formally identified as such, created by conversational implicature within discourse. Chapter III deals with the pragmatics and semantics of the text of the marriage contest riddle per se. Appendices A and B contain interlinear translations of the Latin and Old English; Appendix C is a concordance of the Old English vocabulary.**

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## Introduction

The motif of the quest swirls throughout the Historia Apollonii Regis Tyrii: the hero seeks a bride, seeks an answer, seeks a safe haven, seeks to regain his fortune, is sought as a mate, seeks his rightful kingdom, seeks his child, seeks the goddess, seeks vengeance on those who wronged him and his, and lives happily ever after. This could describe nothing more than an episodic cliff-hanger like The Perils of Pauline. Around the central recurring motif, however, swirl smaller, specialized, verbal quests, riddles, which both initiate and resolve many of the story's crises. But the riddles do more than simply advance the plot. They provide structural balance. They also complicate things by raising very important questions about the nature of language and how people use it. The dichotomy between what characters actually say and what they mean, between the avowed purpose of their discourse and their actual intent emerges in their manipulation of syntax and semantics to achieve their ends. Over time, the story was translated and retold by John Gower in his Confessio Amantis and by William Shakespeare as Pericles. But translation is a tricky business. And

slightly different versions of the bride-quest riddle survive in different sources. Since many readings can be justified, confusion over what the riddle actually says, as well as over what the answer should be, raises questions in turn about ambiguity and the limits of meaning that are not easily resolved.

This thesis began as a diachronic examination of "riddle" in the Latin Historia Apollonii, which probably dates from the fifth century A.D., in the Old English translation of this from an eleventh century manuscript, in John Gower's Middle English Confessio Amantis, and in William Shakespeare's Modern English Pericles, Prince of Tyre. Chapter I looks at the origins of both quaestio and rædels and at their meaning in context. It also notes which root the later authors followed in their texts and the contexts in which the respective derivatives appear. A motif study was to have followed. Unfortunately, the Latin/Old English versions have survived in a severely truncated form, with the lacuna stretching from Apollonius's marriage up to his reunion with his wife. In this missing material, which appears in other versions, lies the reunion with his daughter. In the Gesta Romanorum version riddles figure

prominently in this recognition scene. Elizabeth Haight mentions manuscripts in which father and daughter establish their rapport by exchanging ten riddles, heavily borrowed from Symphosius (168). Both Gower and Shakespeare opt to handle this scene without the riddles. The whys and wherefores are intriguing, but under these circumstances, it is not possible to compare the different treatments or to comment with any completeness or certainty on how the riddle motif functions in the different versions. Almost as if to compensate for this deficiency, however, the Latin/Old English texts offer another kind of riddling that the other texts do not employ or use only sparingly.

David Crystal states: "Riddling is an intellectual verbal game: an utterance is made which is intended to mystify or mislead. ...The recipient of the riddle has to resolve the ambiguity" (107-108). These "reverse riddles," which are never formally identified as riddles, follow a slightly different format, and they do not occur under typical riddling conditions -- as a test or a duel. In these riddles, it is not the initial query which is mystifying; it is the response to that query which is deliberately ambiguous. These



pseudo-riddles convey information without ever putting it into words *per se*. It is the extra-sentential meaning that lurks in the ambiguity that is in fact the message to be conveyed, rather than the literal meaning of the sentence. Chapter II looks at conversational implicature, as Paul Grice named this phenomenon, in the different texts.

Chapter III deals with the text of the riddle that Antiochus lays before Apollonius/Pericles. There are several interesting language problems in this area. Scholars have determined that the solution to the riddle, regardless of exactly which one it is, depends on recognizing a system of simultaneous signifiers. These require a different mindset; deciphering this system is like moving from plane to solid geometry. Words and their referents don't behave in their customary fashion. In addition, the variation in the wording that appears in different Latin manuscripts has engendered argument about what the question to be solved actually is. The fluidity of the text combines with the slipperiness of the language to produce some very potent reference complications. Meaning isn't fixed. It lies in layers, without an absolute value. Polarities merge:

the Gower and Shakespeare riddles use identical images to describe different subjects. How can this be?

Meaning can not be imputed in a vacuum. The intent of the asker influences what might be considered a sensible and appropriate question and answer under these unique circumstances. The meanings of words and how far their limits can be pushed also affect what is a reasonable reconstruction. Since each author and each reader brings his own highly idiosyncratic linguistic baggage to the communication process, these meanings and limits are highly subjective. What is the reality that lies behind words? Is it knowable?

Three appendices follow this paper. Appendix A contains my interlinear Latin to Modern English translation of Goolden's text of the Historia Apollonii. Appendix B contains my translation of his Old English version. Appendix C provides a concordance of the Old English text that was developed in conjunction with the word study of *quaestio* and *rædels* in Chapter I.

## Chapter I

The Oxford Latin Dictionary gives the literal meaning of *seeking* or *searching* for the noun *quaestio*, which it derives from *quaero*. *Quaero* can mean 1. *try to find, search for, hunt for, seek; b to look for (mentally), to try to discover*. Further listings comprise 2. *to look for (with the implication of being unable to find); ...be missing*; 3. *to ask to see a person*; 4. *to try to obtain, strive for, seek*; 5. *(of things) to require, demand need*; 6. *to try to bring about (an action or event), aim at, purpose. b (w. inf.) to intend, seek, try (to)*; 7. *to obtain as a result of one's efforts, conduct, etc., acquire, earn, pick up. b (absol.) to acquire wealth, possessions, etc. c (spec.) to beget children*; 8. *to seek to know about, inquire about. b (absol.) to ask a question, make inquiries...* 9. *to inquire into, examine, consider. b (intr. or absol.)*; 10.. *to hold a judicial inquiry into....*

In The Old English Apollonius of Tyre, edited by Peter Goolden, published in 1958 by the Oxford University Press, *quaestio* corresponds to the Old English *rædels*. These words occur in the Latin and Old English versions of the story to name the puzzle

Apollonius must solve, the contest he must win to marry the fair maiden. This challenge is a very familiar plot detail in the tales of mythic heroes. In fact, it is so familiar that Lord Raglan claims that "a sacred combat, a triumphal procession and enthronement and a sacred marriage," (161) along with other details of the major rites of passage, have been codified into a pattern that distinguishes the mythic hero from the historical. Steps 10 through 13 of Raglan's list are as follows:

(10) On reaching manhood he returns or goes to his future kingdom.

(11) After a victory over the king and/or a giant, dragon, or wild beast,

(12) He marries a princess, often the daughter of his predecessor, and

(13) Becomes king.

(174-175)

Apollonius accomplishes all these things.

It is tempting to see Apollonius as representing a late stage in the evolution of the type of challenge that the hero had to

overcome to prove himself a worthy successor. In the earliest times, physical prowess such as Heracles possessed must surely have been the most important attribute a candidate could evidence. As time went on, problem-solving began to supersede mere brute strength: Odysseus had to outthink his opponents -- the Cyclops, the suitors -- to overpower them. Finally the single combat became a battle of wits: Oedipus was not a fighting man. "Power over the elements is the most unvarying characteristic of the divine king..." (Raglan 190). Knowledge is the most significant embodiment of power. The more sophisticated contender typically demonstrated his superiority by besting the reigning king at rain-making or riddle-guessing (Raglan 191). And so when the very wicked and most perverse Antiochus

...ut semper impiis thoris filiae frueretur et ad expellendos  
petitores qui eam in coniugem petebant, quaestiones  
proponebat dicens: "Si quis vestrum quaestionis meae  
solutionem invenerit, filiam meam in matrimonio accipiet.  
Qui autem non invenerit, decollabitur.

(31-34)

(...so that he might always enjoy his daughter's unlawful bed and to drive off those seeking to marry her, he put forth questions, saying: "If any one of you discovers the answer to my question, he will marry my daughter. However, he who does not discover it will be beheaded.")

long tradition supplies the terminology needed to translate *quaestio* within this context: Antiochus has instituted a duel of riddles, winner take all, derived from the first as well as the ninth definition of the word.

There are fifteen other occurrences of *quaestio* within this text:

ad solvendas *quaestiones* properabant. Sed si quis prudentia  
(38)

(they hurried to solve the riddles...)

*litterarum quaestionis* solutionem invenisset, quasi qui  
nichil

(39)

(...did find the the answer of the riddle...)

**portam vidi." Indignans rex ait: " Audi ergo quaestionem:**

**(50)**

**(...The angry king said: "Then hear my question:)**

**accepta questione paulum recessit a rege. Qui cum scrutatur**

**(53)**

**(after receiving the riddle, he withdrew a little from the  
king...)**

**sententiam, luctatur cum sapientia, favente deo invenit**

**quaestionis solutionem, reversusque ad regem ait: "Bone**

**rex, pro-**

**(54-5)**

**(...with god favoring him, he discovered the answer to the  
riddle...)**

**posuisti quaestionem; audi solutionem. Quod dixisti 'Scelere**

**(56)**

**(you posed this riddle; hear the answer...)**

**Rex ut audivit iuvenem quaestionis suae solutionem in-**

**(60)**

**(As the king heard that the young man had discovered the**

answer to his question...)

eum ait: "Longe es, iuvenis, a quaestionis meae solutione.

Erras;"

(62)

(he said to him: "Young man, you are far from the answer to my question. You are wrong.")

quaestionis meae solutionem inveneris, accipies filiam

meam

(65)

(... [when] you have discovered the answer to my riddle, you will receive my daughter...)

invenit quaestionis meae solutionem. Ascende ergo

confestim

(72)

(...[he] has found the answer to my riddle...)

et aperto scrinio codicum suorum inquit quae-

stiones omnium philosophorum omniumque Chaldaeorum.

(78-9)

(...and after opening his box of books, [he] consulted the



riddles of all the philosophers and of all the Chaldean  
astrologers.)

ipsum: "Quid agis, Apolloni? Quaestionem regis solvisti  
et..."

(81)

("...You have answered the king's riddle...")

ceretur, quam ego nescirem, regis vero Antioci quaestionem

(418)

(...[I solved] the riddle of king Antiochus...)

Thirteen of these citations clearly refer to the rigged contest  
Antiochus constructed to camouflage his incest. They offer no  
new reading or wider meaning of the word. Apollonius solves the  
riddle:

Luctatur cum sapientia, favente deo invenit quaestionis  
solutionem

(54-55)

The angry king, who is afraid his secret is out, returns

Longe es, iuvenis, a quaestionis meae solutione. Erras;

(62)

**quaestionis meae solutionem inveneris, accipies filiam**

**meam**

**(65)**

While the king's violation of his own rules is an interesting plot complication, **quaestio** remains within the framework of the riddling contest.

**Lines 78 - 79**

**et aperto scrinio codicum suorum inquiri quaestiones**

**omnia philosophorum omnia Chaldaeorum.**

present a broader usage that moves meaning beyond this limited field. Baffled by the king's rejection of his solution and further confused by the uncharacteristic thirty days' grace period and second chance, Apollonius hurries home to consult his sources. While this usage falls within the inherent "seeking to know" or "investigating" connotation of the word, the denotation differs significantly. Apollonius has moved from the arena, where his life rides on proving himself the better man at solving riddles, to the library and the metaphysical speculations of philosophers, the

predictions of the Babylonian astrologers. On the one hand, he has been strutting his stuff, flourishing his plumes as it were, proving himself the superior male. It is a courtship ritual in which the female does not participate. Perhaps "mating game" would describe this one-up-manship more accurately. On the other, he is exploring the meaning of life and the nature of things that can never be truly resolved. In the first instance, *quaestio* names the means to a very pragmatic end. It is both expertise and weapon, the scale of measurement within a very stylized aggression. In the second, it represents the abstract, an intellectual pursuit of knowledge for its own sake, something which can be undertaken only in peaceful solitude. It is simultaneously the solvable riddle and the eternal enigma. It defines the rivalry which must end in destruction of one participant. It also evokes the fruits of contemplation, the most civilized of all man's pursuits. Within itself it juxtaposes extremes. And it seems that one supersedes the other in importance. It is Apollonius' awareness of the infinite *quaestio*, his familiarity with the philosophic mindset, his training in the logical investigation this sort of exploration entails, that permits

him to attack the discrete, to solve the king's *quaestio*. His subsequent perusal of the ancient texts, of philosophic *quaestiones* leads to inescapable conclusions about Antiochus' next move that save his life.

"Quid agis, Apolloni? Quaestionem regis solvisti..."

(81)

His answer was not only correct, it was the only correct answer; thus, he further deduces his imminent peril and saves his life by disappearing underground just hours ahead of the arrival of the lord high executioner. There is a nice ironic balance between his expertise at the first kind of pragmatic *quaestio*, the one that is undertaken to gain a wife and a kingdom, that leads him into the valley of the shadow, and the second life-preserving kind that was undertaken for intellectual development, that shows him the way out.

In his Concise Anglo-Saxon Dictionary J. R. Clark Hall renders *rædels*, which is used in the Old English Apollonius to translate *quaestio*, as *enigma*. It derives from *rædan*, which has a plethora of meanings: *to advise, counsel, persuade: consult, discuss,*

*deliberate, plot, design: decree, decide: rule, guide, have control  
over, possess: arrange: equip, provide for: bring, deliver (goods):  
have an idea, guess, forbode: read, explain...*

**Rædels** appears in the following contexts:

ðe hyre girndon to rihtum gesynscipum, he a sette ða rædels  
þus

(45)

(and for those who yearned for lawful unions with her, he set  
up a riddle)

cweðende: "Swa hwilc man swa minne rædels riht aræde  
onfo..."

(46)

(saying : "Whoever may read my riddle aright...")

þone rædels understodon to arædenne. Ac gif heora hwilc  
þonne þurh

(51)

(they considered solving the riddle....)

asmeagunge boclicre snotornesse þone rædels a riht

(52)

([but if anyone of them read] the riddle aright through  
scholarly wisdom...)

æbilignesse: "Gehir nu ðone ræðels, 'Scelere vereor,  
materna..."

(69)

("Hear now the riddle...")

ræðelse hine bewænde hwon fram ðam cyninge, and

(75)

([after receiving] the riddle, he turned a little way from the  
king,)

asette ræðels; gehyr ðu þa onfundennesse. Ymbe þæt þu

(79)

(You proposed a riddle; hear the solution.)

ræðels swa rihte arædde, þa ondred he þæt hit to widcuð

(84)

([Apollonius] had read the riddle so right,)

ðe to þrittigra daga fæce þæt þu beþence ðone ræðels ariht

(87)

([I will allow you and interval of thirty days so that you may

consider the riddle correctly)

þegn, wite þu þæt Apollonius ariht arædde mynne rædels.

(95)

(Know you that Apollonius read my riddle aright.)

and asmeade þone rædels æfter ealra uðwitena and Chaldea

(103)

(and considered the riddle according to the wisdom of all the  
philosophers and Chaldean astrologers)

θæs cynges rædels þu asmeadest and þu his dohtor ne  
onfenge;

(106)

(You solved the king's riddle and you did not receive his  
daughter;)

rædels þæs cynges to þon þæt his dohtor underfenge me to

(526)

([I solved] the riddle of the king...)

Since the Old English is a direct translation of the Latin, it is not  
surprising that there is almost a one-to-one correspondence in the

distribution of the two words, including in line 103 the reference to philosophers and astrologers. There are only two divergences. The Old English expresses lines 54-55 of the Latin

sententiam, luctatur cum sapientia, favente deo invenit  
quaestionis solutionem, reversusque ad regem ait: "Bone  
rex, pro-

as

mid þy þe he smeade ymbe þæt ingehyd, he hit gewan mid wis-  
dome and mid Godes fultume he þæt soð arædde.

(76-77)

Likewise when the Latin says

"Longe es, iuvenis, a quaestionis meae solutione. Erras;"

(62)

the Old English condenses:

"...iunga man, þu eart feor fram rihte."

(85 )

There are many fewer instances of the word for "riddle" in John Gower's telling of the Apollonius story (Liber Octavus, Confessio



Amantis).

Bot if he couthe his question

(363)

Hou ferst unto his question

(398)

When he this question hath herd,

(419)

"The question which thou hast spoke,

(423)

In many soubtil question:

(1683)

This word choice, derived from quaestio rather than from raedel, suggests that he followed a Latin version of the Apollonius story rather than the Old English. Not recorded by the Oxford English Dictionary or the Middle English Dictionary, question with the meaning of "riddle" occurs uniquely in this text. Other parallels in the riddling methodology re-inforce the likelihood that Gower drew inspiration from the Gesta Romanorum, and then elaborated on what he found there to make it his own, while still conforming to the

limitations of traditional subjects and formats. In any case, Gower's citations refer to both the riddling contest and to the more esoteric kind of philosopher's riddle. Gower has deleted the episode in which Apollonius, having returned to Tyre, consults the sages and soothsayers before he takes it on the lam. This Apollonius relies solely on "his oghne wit" (453). Nevertheless Gower has preserved the second meaning of *quaestio/rædel*, as something esoteric or arcane, something that wise men spend their lives considering, that is present in the Latin of the Goolden edition. Thaise, a daughter who

can so moche of every thing

(1656)

that she can generate more income by teaching in a young ladies' finishing school than she can in a brothel, speaks to her father

...in proverbe and in probleme

...and bad he sholde deme

In many soubtil question:

(1681-83)

Shakespeare uses both these words in Pericles but very

infrequently. Each one is cited only once. **Question** occurs in Act I, scene 3, line 11 as a verb. Helicanus, Pericles' loyal regent, says:

You shall not need, my fellow peers of Tyre,

Further to **question** me of your king's departure:

The meaning is clear enough; the usage is not really germane because of the change in syntactic function from noun to verb.

**Riddle** appears in the opening speech of Gower as chorus:

The beauty of this sinful dame

Made many princes thither frame,

To seek her as a bed-fellow.

In marriage-pleasures play-fellow:

Which to prevent, he made a law,

To keep her still and men in awe,

That whoso ask'd her for his wife,

His **riddle** told not, lost his life:

(31-38)

This clearly refers to the duel between the king and the suitors.

Since this is the only occurrence of the word, it is not possible to determine whether Shakespeare also uses it in the context of

philosophic and astrologic matters. Within this text, these words appear so seldom that it is difficult to acquire more than a flavor of them, and it would be extremely foolhardy to try to determine their lexical and semantic status on such limited evidence.

In this word study, perhaps the most interesting relationship lies between the *quaestio* of the Latin and the *rædels* used to translate it into Old English in the Goolden edition of Apollonius. This is not especially surprising because the most examples of usage in context exist for this pair. *Quaestio* seems the more general term: there are questions that are not riddles; there are no riddles that are not questions. *Quaestio* subsumes *rædels*: hyponymy rather than synonymy. Still the paradox entailed in the overlap is intriguing: the roots used to express the same central concept come from such different directions. *Quaestio* is linked to asking and seeking. *Rædels* derives from reading and solving. *Quaestio* focuses on process; *rædels* focuses on goal; a riddle is really a sum of both parts.

## Chapter II

In addition to these riddles, there are other passages that are not formally identified as riddles but that closely parallel the riddling format. Questions are posed, answers are given. Although the answers are very indirect, nevertheless information is exchanged. The following will illustrate. When the nurse enters her charge's bedroom and sees the girl in tears, she asks what's happened. The girl answers,

"..hodie in hoc cubiculo duo nobilia nomina perierunt."

(19)

("...today in this bedroom two honorable names perished.")

When the nurse asks for clarification, she hears,

"...Ante legitimum nuptiarum  
mearum diem saevo sum scelere violata."

(21-22)

("...Before the day of my lawful wedding, I have been violated  
by a savage crime.")

When she asks who done it, she is told

"Impietas fecit scelus."

(24)

(Disregard for obligation committed this crime.)

At least two of these lines contain *speech act violations*.

In her book Semantic Theory, Ruth Kempson describes Paul Grice's theory of "how it is that speakers of any language can use the sentences of that language to convey messages which do not bear any necessary relation to the linguistic content of the sentence used" (68). In Grice's account

In all communication there is a general agreement of co-operation between a speaker and a hearer to be called the Co-operative Principle. Under this general heading, a number of general maxims can be isolated which specify the conventions which participants in a conversation should and normally do obey. These are as follows:

Quantity

- (1) Make your contribution as informative as is required.
- (2) Do not make your contribution more informative than is

required.

### **Quality**

(1) Do not say what you believe to be false.

(2) Do not say that for which you lack adequate evidence.

### **Relation**

**Be relevant**

**Manner: Be perspicuous.**

(1) Avoid obscurity.

(2) Avoid ambiguity.

(3) Be brief.

(4) Be orderly.

(69)

"...it is the flouting of these conventions which...is the basis for the flexibility of the message that can be conveyed by ... a single sentence....These 'conversational implicatures' ...are...assumptions over and above the meaning of the sentence used which the speaker knows and intends that the hearer will make, in the face of an apparently open violation of the Co-operative Principle, in order to interpret the speaker's

sentence in accordance with the Co-operative Principle"  
(69-70).

The first answer the princess returns to her nurse is obscure, ambiguous and does not provide all the information the nurse requires. It violates three of the four Co-operative Principles. While the audience knows that the *duo nobilia nomina* refer to the perpetrator and the victim of the crime, the king/father and princess/daughter, the nurse is understandably unsure of what has transpired. The same violations hold true for line 24. An abstraction like *impietas* is a very strange response to a question concerning agency. It is, however, a very clever word play. *Pietas* describes filial duty. *Impietas* should imply then unfilial behavior. Here, however, is not a child showing no respect but a parent going way beyond the proper boundaries in an unexpected reversal. The princess's last speech

"Nomen patris penitus periit in me..."

(26)

("My father's name perished utterly in me...")



supplies the final confirmation the nurse needs. Despite the indirection, the alliteration which focuses attention on words that insist on penetration (*penitus: in the inmost part, deep inside, through and through* and *perire: to go through, literally*) leaves no doubt as to who the guilty party is. The nurse dissuades the princess from suicide and offers counsel which proves she is au courant:

...invitam patris voluntatem ut modeste ferat exhortatur.

(29)

(...she urged her to endure her father's unwelcome desire with restraint.)

The nurse is not slow-witted, as Goolden seems to assume (45). Information has been transmitted and received, but because what has actually taken place is unutterable, an accusation unthinkable, retribution unattainable, the women must proceed with very great delicacy. Saying too much could prove fatal.

In corroboration, there is another instance of using a riddling conversational implicature to transmit information that cannot be put into words. When Apollonius asks Hellenicus why Antiochus has

proscribed him, Hellanicus answers:

Quia quod pater est tu esse voluisti.

(121-22)

(Because you wanted to be what the father is.)

This is ambiguous, obscure, and perfectly intellible to both sender and receiver.

There are at least two other examples of conversational implicature in this Apollonius. At the banquet of King Arcestrates, the princess makes a straightforward request:

...indica mihi nomen tuum et casus tuos.

(260)

(...tell me your name and your misfortunes.)

Apollonius returns her a riddling answer:

Si necessitatis nomen quaeris, in mare perdidisti;  
si nobilitatem, Tharso reliqui.

(261-62)

(If you are asking for a list of my assets, I lost them at sea;  
if you ask about my nobility, I left it at Tarsus.)

This answer is obscure and ambiguous, not an appropriately

informative answer, but the conversational implicature is unclear. According to Kempson, "a speaker utters sentences with a particular meaning (locutionary act), and with a particular force (illocutionary act), in order to achieve a certain effect on the hearer (perlocutionary act)" ( 51). What is the illocutionary force here? Is this uttered to discourage the princess so that she will go away and leave him to continue his sulk in peace? Would he dare to be so rude to a pretty princess in his straitened circumstances? He might well. He is not at all shy about insulting his benefactor by criticizing this same princess's music making and stealing her thunder by showing one and all how it should be done. Does he spin her a riddle to pique her interest? Whatever the perlocutionary intent, she is hooked:

Apertius adhuc/indica mihi ut intelligam.

(262-63)

(Tell me more plainly still so I may understand.)

His riddle initiates another, more customary courtship.

The last important conversational implicature resolves the courtship. When Arcestrates most generously (and diplomatically)

invites his daughter to select the suitor she favors, she answers with a riddle:

...illum volo...naufragum....

(364-65)

(...I want the shipwrecked one...)

This is uninformative, ambiguous, obscure, and under the circumstances, irrelevant as well. Gentle probing shows that none of the suitors her father proposed answers this description. Her father does understand that she has rejected his slate, but he is still in the dark as to whom she does want to marry, although it is clear she has someone in mind. After Apollonius cracks the code, Archestrates tries to tease his daughter by pretending that he still does not understand her message. It is then that she is forced to acknowledge her deliberate *ambiguitas sermonum* (393), i.e., her conversational implicature, and to name names -- there being no other way in her opinion that the menfolk are going to figure this out. When riddles operate as the device to resolve the conflict, the issue is never simple or one-dimensional. When riddles are involved, skim milk always masquerades as cream.

Structurally, this riddling contest balances the original contest at Antiochus' court. In each instance there is a hidden agenda which never becomes explicit until after the fact. In both cases, the king's daughter evades what she does not want and secures what she does want by the riddles she poses. In the first episode, Apollonius signs on to compete for a bride, answers a riddle, and ends up on a hit list. The actual experience doesn't jibe with expectation. This parallels the second courtship episode. Here Apollonius does not intend to compete for a bride. There is no conscious volition on his part. When he answers the riddle for the king in his role as resident wiseman, it is as though he has said the secret word and the bird has flown down to give him a thousand dollars. Without Groucho in the picture, he never caught on he was playing until he won the prize, but it's an offer he can't refuse. This adds humor. It is also sweetly paradoxical to see Apollonius, the world traveller, the flowering of a liberal arts education, blushing like a schoolgirl when his schoolgirl puts the make on him.

Clearly implicature has multiple functions in the Golden Latin-Old English version of Apollonius. It conveys the unspeakable

-- information that cannot be put directly into words because it deals with the tabu. The tabus comprise a double danger: the sexual perversions of people in power. Implicature covers the pragmatic as well as the polite reason for choosing one's words and addressing an issue by circumventing it. Implicature also marks the boundaries of a second successful courtship episode which balances the first abortive attempt at acquiring a wife. That second episode provides comic relief as well as character embellishment. Implicature enriches this text significantly.

The Gower narrative contains very little discourse. What dialogue there is tends to be direct and plain-spoken. For example, when Gower's princess is invited to select her own husband, she does not fool around with hints about the victims of shipwreck to preserve her maidenly modesty.

Bot if I have Appolonius  
Of al this world, what so betyde,  
I wol non other man abide.

(898-900)

This tendency for the narrator rather than the characters to tell

their story considerably reduces the opportunity for conversational implicature. In the brothel scene Gower does report

Ech after other ten or tuelve  
Of yonge men to hire in wente;  
Bot such a grace god hire sente,  
That for the sorwe which sche made  
*Was non of hem which pouer hade*  
*To don hire eny vileinie.*

(1426-31)

However, this euphemistic skirting of the issue conveys more of a desire to avoid offending the squeamish than any extra-sentential meaning.

Conversational implicature is also difficult to find in Pericles. As the Chorus in the play, Gower does not participate in conversations with other characters; therefore, he does not engage in conversational implicature. Gower introduces scenes and establishes setting and atmosphere. He also comments on various characters and provides reassurances that the wicked will not flourish, as well as smoothing transitions between episodes. In

carrying out these functions, he imparts a unity and coherence to a play scattered widely over both time and place. His tone is sometimes expository, sometimes didactic, but the tenor of his message is always very direct.

In Act I, Scene 1, Pericles himself employs a rather oblique -- or perhaps opaque -- conversational implicature in responding to the riddle. He does not answer the question. In the Bantam Classic and Cambridge University Press editions of this play, Pericles directs an aside to the audience, a speech which by dramatic convention the other characters on the stage cannot hear:

Sharp physic is the last! But, O you powers  
That gives heaven countless eyes to view men's acts,  
Why cloud they not their sights perpetually  
If this be true which makes me pale to read it?  
Fair glass of light, I loved you, and could still,  
Were not this glorious casket stored with ill.  
But I must tell you now my thoughts revolt,  
For he's no man on whom perfections wait  
That, knowing sin within will touch the gate.



You are a fair viol, and you sense the strings  
Who, fingered to make man his lawful music,  
Would draw heaven down and all the gods to hearken,  
But, being played upon before your time,  
Hell only danceth at so harsh a crime.  
Good sooth, I care not for you.

(73-87)

The Oxford University Press edition does not label this speech with this stage direction. Whether or not it is an aside is extremely pertinent, as is at what point he slips back into dialogue. Does "Fair glass..." mark the end of the aside and the beginning of an apostrophe? Or is he actually talking to the princess in words she can hear? Implicature exists at the discretion of the director.

When Antiochus says

...Your time's expired.

Either expound now or receive your sentence.

(91-92)

Pericles still doesn't answer the riddle. He says

Great King,

Few love to hear the sins they love to act;

"Twould braid yourself too near for me to tell it.

Who has a book of all that monarchs do,

He's more secure to keep it shut than shown.

...

Kings are earth's gods; in vice their law's their will;

And if Jove stray, who dares say Jove doth ill?

(93 ff.)

Pericles lacks adequate evidence. The riddle *per se* says nothing that would implicate the king and his daughter. There are other well-known incestuous couples in classical mythology and in the Bible whom the riddle could refer to. Nevertheless, by refusing to answer the question in the way he does, Pericles accuses the king of incest without making an accusation in so many words. It is interesting that here, too, implicature is used to refer to what is both morally tabu and unsafe to mention. This utterance is more direct than implicature customarily is, yet Pericles does not name names in the way that Apollonius does in the Latin versions of the riddles. Subsequent events show that Pericles has unquestionably

gotten his message across and sufficiently convinced the king that he knows whence he speaks: the king sends an assassin after him. It is this action which confirms the implicature.

The perlocutionary force of this utterance is extremely obscure within the context of the play. Granted that not knowing the answer would prove immediately fatal, still this is a very inappropriate answer to fling in the teeth of an enemy. Pericles was in no position to either warn or threaten the king. What does displaying his knowledge accomplish? Is this merely bravado? A reluctance to go gently into that night? A challenge? However a member of the audience chooses to interpret it, this episode, as any action must, does develop the characterization of the hero and further the audience's perception of him. As a dramatic contrivance, this answer and the following exchange advance the action by buying him some time and a chance to escape and by launching him on his adventures. Perhaps its contributions as a plot device and as an insight into Pericles' personality justify its inclusion even if the psychological ramifications of the discourse are left dangling.

### Chapter III

The text of the riddles themselves is more problematic. Goolden asserts in his introduction to the Apollonius that this work was originally composed in Greek, and what remains is the Latin version of a previously existing Greek romantic novel. He offers internal evidence -- certain items of vocabulary which appear to be direct translations, the Greek names and setting, the Greek "social, political and religious life" described in the story -- as well as themes and treatment he categorizes as strikingly similar to *Xenophon of Ephesus*, for example, and plainly derivative (ix). This is extremely plausible.

According to Archer Taylor "the development of Latin riddling is traceable primarily to Symphosius, an author...of the fifth century A.D. ... the model of Anglo-Latin enigmatographs in the seventh and eighth centuries..." (12). "No fewer than ten [Symphosian riddles] were used in the medieval versions of the *Historia Apollonii regis Tyri*..." (52). Whether the riddles in the Goolden edition originated with Symphosius or were borrowed from the postulated "original Greek," or both -- some coming from one source and some from the

other -- is a moot point. Over the span of time this story has survived, folk riddles would have had ample time to inspire a literary adaptation as they were included in some story and to also have passed back into popular circulation during the oral transmission of this story. Taylor cites Frederick Tupper:

This distinction [between the popular and literary versions] is not always easy to recognize, on account of the close connection between the two types.... The literary riddle may consist largely or entirely of popular elements, may be ( and often is) an elaborated version of an original current in the mouth of the folk; conversely, the popular riddle is often found in germ or in full development in some product of the study.... Through a more complicated sequence, a genuine folk riddle may be adapted in an artistic version which in a later day or in another land becomes common property; or, by a natural corollary, a literary riddle, having passed into the stock of the countryside tradition, may fail of its popular life and survive only in some pedantic reworking that knows nothing of the earlier art form. Even after the thorough

examination of the style and the careful investigation of the history of each riddle..., we cannot be sure that this apparently popular product is not the adaptation of some classical original , or that this enigma smelling so strongly of the lamp is not a reshaping of some puzzle of peasants...

(9)

Whether these were folk riddles or literary riddles originally, Antiochus' riddles seem to have have become garbled in transmission. Translating the riddles adequately is a difficult task, and, of course, the translation one comes up with determines the solution one comes up with. The variation in treatments and solutions is intriguing. Gower's riddle is not Shakespeare's riddle, and contemplating the combination opens up additional possibilities for the Latin/Old English versions.

The text of the riddles that Gower chooses initially seems to make as little sense as the Latin/Old English riddles, which it follows fairly closely but does not reproduce.

With felonie I am upbore,

I ete and have it noght forebore

Mi modres fleissh, whos housebonde

Mi fader forto seche I fonde,

Which is the Sone ek of my wif.

(405-409)

Eliminating the nested embedding produces the following kernel sentences:

I am upbore with felonie.

I ete my modres fleissh

I have noght forebore it.

I fonde forto [I] seche [mi modres] housebonde

[Mi modres] housebonde [is] mi fader

Mi modres housebonde is the Sone of my wif.

The opening image of a particularly nasty kind of cannibal is common to all versions of the riddle, although the first clause, where *vehor* has been substituted for *vereor*, indicates that Gower is translating the riddle from the Gesta Romanorum of the end of the thirteenth century rather than from the older Latin/Old English translation. This substitution changes the meaning somewhat. Here the agent/answer is guilt-ridden or guilt-driven, the patient

of a passive verb rather than the active agent of a deponent. The next lines reveal the same mother-meat-eating monster whose identity is the crux of the riddle throughout the centuries in Latin and in Old English. The additional information that he does not stint himself in pursuing his vile pleasures simply makes him more disgusting. Here again, as in the earlier version, the confluence of food and sex, the interaction between the literal and the metaphoric heightens the unpleasantness.

The second part of the riddle appears to reduce to an impossibility: my mother's husband is simultaneously my father and my wife's son, or in other words, the speaker's son or perhaps his stepson, is his father, or perhaps his stepfather. (Shifts in viewpoint, i.e., whom "my" refers to when, are an integral part of the problem.) The confusion engendered is certainly byzantine. Further, it all seems to point away from the father/daughter incest lying at the heart of this labyrinth, which of course was Antiochus' intent. How can this riddle be resolved?

In mapping out kinship relationships, it becomes immediately obvious that one person fills several roles. Indeed, it is usual and



expected that the same person will simultaneously be both parent and child, spouse and sibling, uncle or aunt and nephew or niece. Normal kinship patterns, however, are one dimensional. They define reciprocal relationships established by ties of blood or ties of marriage. They are basically linear. When a nuclear family engages in incest, or double bonding, another dimension comes into play. The simultaneous relationships expand almost exponentially. If a father "marries" his daughter, he remains her father, but he also becomes her husband, his own son-in-law, and his own father-in-law, all in one swoop. In addition, while he remains his wife's husband, he simultaneously becomes her son-in-law as well. In this case it is not absurd to seek a mother's husband who is also that husband's father[-in-law] and his wife's son[-in-law]. This riddle is so complicated it demands that the point of view remain constant from the first riddle through the second and that the mother-meat eater and the perpetrator of the incest coincide. As it is, in the Gower version Apollonius prudently never explains all this co-valent interlocking kinship. . The story would bog down interminably if he did so. He contents himself with warning the

king:

The question which thou hast spoke,  
It thou wilt that it be unloke,  
It touchet al the private  
Betwen thin oghne child and thee,  
And stant all hol upon you tuo.

(423-427)

This is a departure from the treatment in both the Goolden edition  
and the Gesta, both of which specifically, if inversely, indict the  
king and his daughter:

Ad te ipsum respice. ...Filiam tuam intuerere

(Goolden 57-59)

te enim ipsum intuerere! ... filiam tuam respice.

(Gesta 34-35)

Nevertheless Gower does provide an answer to his riddle. His  
description of this ogre,

The wylde fader thus devoureth  
his oghne fleissh

(309-310)

which precedes the riddle by approximately one hundred lines, portrays Antiochus in terms of the riddle's central image and leaves no doubt that as the author of the outrage, he is also the solution to the riddle.

The incestuous-kinship riddle is not original in Gower. Nor is exploring "paradoxes both in the object described and in the language describing the objects" (Mitchell and Robinson 216). Unraveling the same sort of simultaneous signifying is needed to solve the riddle about Lot and his offspring contained in the Exeter Book:

Wer sæt æt wine    mid his wifum twam  
and his twegen suno    and his twa dohtor,  
swase geswestor,    ond hyra suno twegen,  
freolico frumbearn;    fader wæs þær inne  
þara æþelinga    æghwæðres mid,  
eam ond nefa.    Ealra wæron fife  
eorla ond idesa    insittendra.

(A man sat at his wine    with his two wives  
and his two sons    and his two daughters,

beloved sisters,                      and their two sons,  
noble firstborns;                      the father of each of these  
princelings was within,              there among them  
uncle and nephew.                      In all five  
men and women                          were sitting .)

The version of Antiochus' riddle which Shakespeare uses in Pericles, his telling of the Apollonius story, differs significantly from Gower's although it deals with the same problem, using some of the same imagery:

I am no viper, yet I feed  
on mother's flesh which did me breed;  
I sought a husband, in which labour  
I found that kindness in a father.  
He's father, son, and husband mild,  
I mother, wife and yet his child.

(64-69)

First, this is a most unriddlelike riddle. Solving Gower's riddle involves a complicated exegesis utilizing simultaneous signifiers. The father/son/ husband - mother/wife/child triads found here can

be construed as perplexing , as they are in Gower, because here also they can reflect shifting viewpoints. Antiochus is her father. When he becomes her husband, he becomes his own father-in-law and his own son-in-law simultaneously, but for this solution to balance satisfactorily, he should become her son in some fashion too.

Likewise this daughter, who has no name of her own, is Antiochus' child. When they "marry," she becomes his wife and usurps the place of her own mother, but she should also become his mother.

Goolden states

...the words son and mother obviously fit into the general scheme....It is not certain that they were felt to make sense...but it can be forced on to them by including *in-law* relationships with the simple terms, a use not unparalleled in Shakespeare. Antiochus by marrying his daughter, not only makes her his wife but he also makes himself his new wife's and his own son-in-law. Hence *He's son* and conversely / *mother*.

("Antiochus's Riddle" 245)

This is not quite accurate. A woman becomes a mother by giving

birth; a woman becomes a step-mother by marrying a man who has a child. Antiochus' daughter has not given birth, especially not to herself. She is then a step mother-in law, and her parent/spouse is her step son-in-law. These are rather distant connections. They convey neither the immediacy nor the emotional cogency connoted by the simpler kinship terms in the riddle. The force fit is not very comfortable.

It is possible that this parent/child role reversal does take place in another way. Neither father nor daughter could possibly want their union to produce offspring. Aside from the potential congenital defects, it would be extremely awkward for this girl to turn up pregnant. If she remains exclusively within this incestuous relationship, in all probability she will never nurture a child of her own, so she has no choice but to lavish whatever maternal instincts she is experiencing on her father. This line does not need to be so confusing. As a metaphor, it simply expresses the prosaic psychological reality: Father/husband/child sums up "He means everything to me." But it is not necessary to construe this riddle as perplexing. Instead of requiring this entire elaborate

explanation, this riddle can also be read as a giveaway. In this case, there is no mystery. The riddle makes a statement rather than posing a question, so there is nothing to solve.

I sought a husband ...

I found that kindness in a father.

This is the literal truth.

Second, there is a most striking difference in the focus. This riddle centers on the daughter, not on the father, as Gower's does.

Pericles' assessment is

... she an eater of her mother's flesh

by the defiling of her parent's bed;

(129-130)

This attributes agency and hence guilt to her. Further, she is the cannibal, not he.

(There is another way to read this, however, whether Shakespeare intended it or not. Her relationship with her father, that unholy trinity of father, son, and husband, consumes her to an unhealthy degree. She has all her eggs in one basket. There is no room for any other significant other in her life; he fulfills every

role, and in this way he can still be considered to devour mother's flesh.)

Although Shakespeare clearly identifies Antiochus as the vile seducer

And her to incest did provoke.

(26)

by omitting the painful scene between the child and her nurse, he minimizes her anguish. In fact he goes on to say

By custom what they did begin

Was with long use account no sin.

(29-30)

In other words, this child is no longer a victim. She has not been betrayed. She is not suffering shame and guilt. She has become a willing participant in her own exploitation, and that consent seems somehow to negate the child molestation:

I found that *kindness* in a father.

It sounds as though she thinks he's doing her a favor. She becomes a partner in crime: she collaborates with her father. When she presents the riddle that no suitor can guess, she demonstrates that



she has a stake in maintaining the status quo, that she doesn't want to be rescued. If she wants to protect their secret, it is impossible not to conclude that she cherishes the incestuous intimacy with her father.

That Shakespeare chose to present the pair this way is extremely distasteful. It is tantamount to the ugly rape fantasy that underlies all pornography and speaks unfavorably about women within this culture: at some level men apparently believed that women sin but they are not able to be sinned against.

The following riddle appears in the Gesta Romanorum.

Scelere vehor, materna carne vescor, quero fratrem meum  
matris mee virum, nec invenio.

[I am guilt ridden(?), I eat/enjoy a mother's flesh, I seek my  
brother my mother's husband, I don't find [him/them(?)]

Goolden interpolates an additional phrase

uxoris meae filium

following *virum* and asserts that versions lacking this phrase are corrupt ("Antiochus's Riddle" 246).

He offers the following explanation.

(a) The first clause is plain enough: *Scelere vehor*. The second is less easy (b): *materna carne vescor*. By marrying his daughter Antiochus makes her two people, wife and daughter. As wife she becomes the mother-in-law of her husband as daughter. Antiochus, therefore, as that husband, feeds on his mother's (mother-in-law's) flesh. The remaining parts are to be interpreted according to the same principle: they all refer to the daughter's future husband. (c) *Quaero fratrem meum*: Antiochus in supposedly seeking a husband for his daughter also seeks a brother-in-law, since she is now his wife. (d) *Meae matris virum*: the potential husband would also be the husband of Antiochus's mother-in-law since the daughter has already been shown to be his mother-in-law. (e) *Uxoris meae filium*: the husband would finally be the son-in-law of Antiochus's wife, the wife and daughter being one. (f) *Non invenio*: he cannot find such a husband for his daughter because no one can solve the riddle in order to qualify, and moreover he has already assumed that

position.

("Antiochus's Riddle" 246-47).

This explanation that the king is all things to some people seems narrow, inflexible and needlessly belabored for several reasons.

Regarding point (b), feeding on a mother-in-law's flesh may be repellent, but it does not carry the horrific impact that feeding on a mother's flesh does. The blood tie is a much more potent bond than the marriage tie. Would Oedipus have gouged out his eyes and gone into exile if Jocasta had been his mother-in-law? Would the Furies have hounded Orestes to insanity if he had avenged his father by killing his mother-in-law? Mothers-in-law are so frequently depicted as combative that the mother-in-law as battle ax is a stereotype and the adversarial relationship with the son-in-law a stock situation. Eating mother-in-law meat completely undermines the tension that is essential here.

Regarding point (c), in seeking a husband for his daughter, Antiochus seeks a brother-in-law only if he expects to continue in his role as husband and to make his daughter a bigamist on top of all her other transgressions. If, on the contrary, he has established

this entire game of cat and mouse to prevent her from taking a husband, how can he be said to be seeking a brother-in-law?

Regarding point (d), the potential husband would be the husband of Antiochus's *step* mother-in-law since his daughter has been shown to fill that slot. These relationships are becoming a little attenuated to fall under *matris* in any way other than a force fit. The same objection pertains to point (e): the husband would be the *step* son-in-law of Antiochus' wife. Does *filium* stretch that far?

Assuming that the riddle in the Gesta Romanorum is not a corruption but the way it is supposed to be allows a much simpler solution. Just as in the Shakespeare version, the daughter, not Antiochus, is the subject of the riddle. Regarding point (a), whether *scelere vehor* is translated as *I am carried along by crime* or as *I am ridden by guilt*, the passive orientation of the subject, especially coupled with the absence of volition, makes it a much more apt description of the daughter, a reluctant participant in this incestuous relationship, than of the father, the initiator and perpetuator of it. Regarding point (b), it has already been established that the daughter metaphorically devours her mother's

flesh when she defiles the marriage bed. Regarding point (c), this speaker's mother's husband is also that mother's son-in-law by virtue of his incest with their daughter. The speaker's mother's son[in-law] should be her own brother[in-law], but in this case, he is not. He is her father/husband. She can't find a brother as her mother's husband because she has no brother: *nec invenio*. Every deconstruction of this tangled web woven to deceive is tortuous, but the less complicated solution is to be devoutly wished.

Goolden's edition of the Latin/Old English Apollonius provides

Scelere vereor, materna carne vescor. Quaero patrem meum,  
meae matris virum, uxoris meae filiam nec invenio.

(51-52)

( I seek my father, my mother's husband, I do not find the  
daughter of my wife.")

as the text of Antiochus riddle which he claims is slightly corrupt in that it contains the corruption *patrem* for *fratrem* ("Antiochus's Riddle" 247).Applying the simultaneous signifier solution, Goolden comes up with the following.

*Quaero patrem meum ... instead of quaero fratrem meum ...*

contains the idea that the future husband, whom Antiochus seeks for his daughter, would not be, as originally, his brother-in-law, but his father-in-law, because his daughter...is also his mother-in-law; her husband would therefore be his father -in-law. This corruption makes possible sense, but it is less good than the *fratrem* for the simple reason that it redundantly repeats the following clue, *meae matris virum*.

(247-48)

What exactly does Goolden mean by "corrupt"? Simpler? He continues

The corruption *filiam* ... has completely altered the clues of the riddle. The ingenuity of the second part of the original version (*quaero* onwards) lies in the fact that reference is made to the same person (the daughter's future husband) in each of the three different cases. The introduction of *filiam* makes this impossible. Either this clue was not understood or, more likely, it had the effect of transforming the whole

idea of the clues of the riddle, making it simpler.

(247)

"Contorted " rather than "ingenious" might better describe the solution which requires three clues pointing toward the daughter's future husband. First, this solution presupposes that such a person exists. He doesn't. A lightning bolt reduces Antiochus and his daughter to cinders before she legitimately marries. The only husband in the picture is the present husband, her father. Second, the king's intent is to keep his daughter to himself -- to exclude the possibility of any future husband. Finally, to discover the future husband, the little man who isn't there, entails discovering the incest, which the entire riddling contest was constructed to protect.

There are two additional points worth considering here. First, Latin writers tend to be self-conscious and deliberately imitative. A line describing a storm at sea that evoked line describing a similar situation in Vergil's Aeneid, for example, was regarded as very good form.

The allusion demonstrated a familiarity with the old masters that

redounded to one's credit. Reworking the line slightly so that it was still recognizable but unmistakably one's own displayed one's own expertise with language. Elizabeth Haight states that in addition to the debt owed to Xenophon,

...Apollonius is largely influenced by Vergil in structure and diction.

The fragmentary hexameters in C. 11 which describe the storm

[...concitatur tempestas, pulsat mare sidera caeli,  
ventis mugit mare. Hinc Boreas, hinc Affricus horridus instat  
et soluta est navis

(175-77)]

are vaguely reminiscent of *Aeneid* I. 81-156

[e.g. una Eurusque Notusque ruunt creberque procellis  
Africus et vastos volvunt ad litora fluctus.]

and VIII. 675-713 in proper names and vocabulary. Far more striking however is the subtle way in which the meeting of Apollonius and the daughter of Archestrates at the banquet is made to resemble the hospitality given by Dido to Aeneas and



her sympathy with his story. Arcestrates is paraphrasing Vergil when he says to his daughter:

**veteres ei renouasti dolores.**

And the description of the emotion aroused in the young princess by Apollonius' story is a cento made up of lines from the description of Dido which begins *Aeneid* IV...

(170-71)

This is one evidence of classical background.

Second, it is crucial to remember that as an inflected language, Latin is not constrained by word order. In fact, word order can be used to amplify or to enhance sentential content, as Horace so aptly illustrates in the opening lines of Ode V, Book I:

**Quis multa gracilis te puer in rosa**

The meaning of this line is re-inforced by the position that individual words occupy in relation to the total sense unit. *Te*, which refers to the elegant, blonde Pyrrha whom the poet ostensibly addresses and uses as the vehicle to convey his theme, is the central word in the line. The *puer* and his adjective, *gracilis*, lie on either side, embracing her syntactically as well as semantically. On

one side of the lovers lies *multa*, on the other *rosa*: the couple literally lies surrounded by a bower of flowers. The interlocking word order recapitulates meaning.

Bonnie Cox has pointed out that the same phenomenon occurs in the Lindisfarne Gospel. Citing Jesse Gellrich's idea that "the semiology of space" in the middle ages "bespeaks a world in which space is radiant with significance,"(1) she shows that the positioning of various elements, singly and in combination, on the St. John Incipit page transcends the semantic content of the words to visually as well as verbally represent "a continuous restatement of continuity within the cosmos: seemingly without end or beginning, experience of existence replicates itself" (26). Clearly this interaction between content and form which sprang from classical roots was flowering in the middle ages in ecclesiastical documents. Was this technique confined to ecclesiastical documents or did it continue to seep into contemporary secular writing as well? Can any of these "corruptions" be interpreted as "enhancements" within the classical framework?

The language in the first riddle is extremely ambiguous.

Goolden's note says:

RI reads: *scelere vehor* (I ride on sin).

[Cf. *Scelere vehor, materna carne vescor, quaero fratrem*

*meum matris mee virum, nec invenio.* Hermann Oesterly.

Gesta Romanorum Berlin: Weidmannsche Buchhandlung, 1872.

Cap. 153. 29-30.]

...G's *vereor* loses the special point and is poor grammar, for *vereor* is trans. and here it is accompanied by an abl. *scelere* (I fear from sin). E's paraphrase keeps the sense of this and improves the grammar (I suffer guilt); but RI has long been lost sight of.

(46)

That is one interpretation. The Oxford Latin Dictionary gives the following for *vereor*: 1. *to show reverence or respect for, be in awe of: a (w. acc.). b (w. gen.): (also in impers. const., w. acc. of person feeling respect); 2. to regard a source of danger,...be afraid of fear: a (w. acc.). b (w. gen.); 3. to view (a possible occurrence) with apprehension, fear. b (w. source of fear, specified). c (absol.); (w. de*

*indicating source of fear*); (w. *dat.* or *in* +  
*abl.* indicating the person etc. on whose behalf fear is felt ); 4. (w.  
*inf.*) to be afraid, scruple (to do something); (also w. *acc.* and *inf.*;  
 5. a (w. noun c/s: cf *TIMEO*): a (w. *ne*) to be afraid (that something  
 is, will be, etc....). b (w. *ut*) to fear (that something is not, will not  
 be, etc.)...

Baker and Inglis describe only complementary infinitives (68-69) or substantive clauses (54) after *vereor*. Woodcock notes that verbs of fearing "are occasionally treated as verbs of thinking or perceiving, and are followed by the accusative and infinitive accordingly" (146). *Vereor* followed by an ablative of separation without a preposition does not occur in these references, which of course, are describing classical Latin. Medieval Latin is looser and freer in its constructions. Since *scelere* is clearly ablative, but an rather vague and unspecified ablative, it is possible to read it with several prepositions interacting simultaneously. *Scelere vereor* could certainly contain an ablative or cause, "I fear because of my crime" as well as an ablative of separation "I shrink from my crime," although this construction would occur more usually with a

verb with a prepositional prefix. Given the nature of the king's crime, both interpretations are entirely appropriate. And given that it takes two to tango, both interpretations are equally appropriate utterances for the daughter. There is, however, another common use of the ablative without a preposition, the ablative of means or instrument. This construction occurs felicitously with the first meaning of *vereor*, *to have respect for, to revere*. If it is possible for *scelere* to operate on several levels simultaneously, it is consistent to suppose that *vereor* might well be intended to perform in a similar fashion. The oxymoron entailed in paying one's respects to one's daughter with incest makes it a most satisfyingly obscure riddle. But this oxymoron applies to the daughter as well. She honors her father with a crime when she obeys him and acquiesces to the *invitam patris voluntatem* (Historia 29). The assertions and contradictions (Taylor 3) which lie in the multiple layers of meaning create an ironic word play that must have titillated the audience, which, unlike Apollonius, was well aware of the king's nefarious scheme.

The second part of this riddle, *materna carne vescor*, appears to

operate in the same way. The basic meaning of the word is *flesh*, but it also carries a certain corporeal association, (the spirit is willing but the flesh is weak) that balances the spiritual component in the human animal. In tandem with *vescor*, which can mean both *to devour* and *to enjoy*, it produces a double entendre. While the king enjoys his daughter's body, he metaphorically devours her mother's flesh as he destroys her child. Further, these words combine in an even more graphic sexual image, eating mother-meat, which is both revolting and highly tabu, and hence the ideal solution to the king's problem. An insoluble riddle would be best for his purposes, but one with an unspeakable solution would have to be a close second. This is, however, a very ambiguous clue. Shakespeare attributes this identical image of eating mother-meat to the daughter who defiles her mother's bed. This clue rules out neither; there can be no certainty about whom it refers to.

There is a certain parallel in constructing riddles about people whose significance entails multiple simultaneous identities and in constructing riddles with words that signify multiple simultaneous meanings. It is not hard to visualize the one method growing out of

the other. Goolden's text continues:

**Quaero patrem meum**

**meae matris virum, uxoris meae filiam nec invenio**

**(I seek my father, my mother's husband, I don't find my wife's  
daughter)**

The *quaero* clause also cuts both ways. Within the linear family, the father would be the mother's husband, and the speaker would be the daughter. Within the incestuous family, the polyvalent bonds of blood and marriage create a network that goes nowhere: every role converges on Antiochus as in the Gower riddle. The *invenio* clause does require a male speaker because of the *uxor*. Still multiple meanings exist. Which wife is this? It is possible that the king can't find the daughter of his first wife because she is now his second wife. It is also possible he can't find the daughter of his second wife because she has no children.

This version then seems to contain three clauses that could refer to either or both of two people and one, the last one, that can refer to only one. It would be more satisfying to find a more equal balance between these four clauses and to suppose that two refer to

the father, two to the daughter. Their equal share of the riddle would reflect their equal share in the guilt. There would be a certain aesthetic satisfaction as well if these evenly divided clauses fell into an ABBA order so that the form of this sentence reflected its content: the clauses that provided clues to Antiochus would then surround and hold prisoner the clauses that referred to this daughter. Art would then indeed mirror their life.

If these assumptions are valid, Antiochus has created the perfect riddle for his purposes. There is not one right answer, there are two. Any suitor mentioning only the king's role would have discovered only half the answer and would forfeit his head. Any suitor who figured out the daughter's role would meet the same fate. It is only Apollonius, who gives both answers, which all the older texts insist on, who truly solves the riddle, and his solution floors the king. A two-faced riddle is admittedly a departure from the traditional formula. Riddles generally ask the question, "What am I?" or command the solver to "Say my name." Still, it is absurd to suppose that one who would not scruple at incest would not stoop to cheating at riddles; slipping in a compound subject *cum* change in



viewpoint is a neat syntactical violation of the rules of the game, and succeeds no less than the clever semantic dodges of the simultaneous signifiers that can be bent to accommodate any perversion in normal relationships.

In presenting the text of the riddles, the Old English first quotes the Latin, then translates it:

Scylde ic þolige, moddrenum flæsce ic brucan.

(70-71)

(I suffer guilt, I enjoy a mother's flesh.)

and

Ic sece minne fæder , mynre modor wer, mines wifes  
dohtor and ic ne finde.

(73-74)

(I seek my father, my mother's husband, and I don't find  
my wife's daughter.)

(It is worth noting that the Old English these as two separate and distinct propositions.) The Old English shows some of the richness of interpretation implicit in the layered meanings of the Latin. There is only one thing happening in the first clause, at least

according to Hall's Anglo-Saxon Dictionary s.v. *þolian*: the speaker is suffering (enduring, undergoing) guilt. There is no double entendre or wordplay to pique audience interest. *Moddrenum flæsce bruce*, does on the other hand resonate with the gross and graphic eating imagery. *Brucan* comprises *use, enjoy, possess, partake of* and *spend*, but it can also be used of eating. In Ælfric's translation of the Latin Vulgate, he makes God curse Adam by saying

On swate þines andwlitan þu brucst þines hlafes

(Genesis 3:19)

(By the sweat of your brow you will eat your bread)

Thus *bruce* certainly encompasses all the Oedipal associations, as well as specifically evoking the "fee, fie, fo, fum" horror which lurks in *vescor*.

Goolden has a note on this text, which I discovered after I had written this analysis, confirming that the *filiam* reading, that he sees as a corruption of the original Latin which the Old English preserves in translation, requires two speakers and assigns the clues to father and daughter in the same order I have, although for

different reasons. In his solution "neither can find the person they seek because by their new association they have destroyed their old relationship" ("Antiochus's Riddle" 247). This is not helpful. If Antiochus and his daughter have destroyed their old relationship and are simply husband and wife, then there is no incest, and this entire protective Oedipal edifice loses its *raison d'être*. This episode holds coherent meaning only if the situation is incestuous and the polyvalent simultaneous signifiers are an integral part of the solution to the riddle.

Language is a social function. People who habitually talk to themselves are perceived as abnormal. Any activity that requires two participants presupposes that the same rules govern each partner. When we sit down to play bridge, we establish what convention we follow, and we can't secretly alter the conventions *in medias res*. Reality is tied to a shared perception of how the system works and an agreement to honor that system. Without this understanding and cooperation, there can be no joint venture. Everything becomes suspect. Leo Rosten tells a joke about two traveling salesmen, competitors, who discover each other on the

same platform at the train station.

"Hello, Liebowitz."

"Hello, Posner."

Silence.

"So -- where are you going?" asked Liebowitz.

"To Minsk," said Posner.

Silence.

"Listen, Posner," sighed Liebowitz, who was a very bright *shaygets*, "When you say you're going to Minsk, you want me to think you're going to Pinsk. But I happen to know tha you *are* going to Minsk -- so why are you lying?!!" (335)

The center doesn't hold: words don't mean what they say. This doesn't make sense, and therein lies the humor.

Within the riddling contest lie multiple realities.

Apollonius/Pericles sees only the obvious surface. This is what he is intended to see. Antiochus, meanwhile, has a hidden agenda. His desire to accomplish exactly the opposite of his avowed intention, to preserve his incestuous relationship with his daughter rather than to marry her off to the most suitable candidate, results in

deliberate but undisclosed violations of the riddling contest conventions. How does he accomplish this? He loads the dice, he stacks the deck, he doesn't use language according to prevailing assumptions about normal, standard usage. This certainly entails semantics.

Dwight Bolinger says, "A word is a ticket to a meaning" (60). Humans organize reality by naming things and agreeing upon their meaning. Alexander and Nicholas Humez observe

...Kinship terminology functions as a sort of shorthand for locating the individual in society in a number of significant ways.... Marriage, of course, entails its own set of rules and its own set of quasi-kinship terms. Many societies are clearer than ours on the difference between one's kinsmen proper (i.e., one's blood relations) and one's affines (i.e., relatives by marriage)...and what sort of behavior is prescribed (or proscribed) towards members of one group as opposed to members of the other.

(3-9)

They point out

The Romans ...had separate terms for their stepkinsmen: a stepfather was a *uitricus* or a *patraster*, a stepmother was a *nouerca* or *matrastra*, and a step child was a *priuignus/priuigna* or a *filiaster/filiastra*, the *-aster/astra* suffix denoting a "resemblance," sometimes with a mildly pejorative connotation.

(11)

Separate words also existed for in-laws: *socer*, father-in-law; *socrus*, mother-in-law, *gener*, son-in-law, *nurus*, daughter-in-law. The riddle uses other words to imply these meanings. What is the extent of the extended use?

Here language becomes private property: words don't mean what they say. To solve the riddle, the words that name the traditional kinship relationships are stretched so far that the elastic that anchors them snaps. They float loose, not relinquishing their original content, yet not meaning only what they are supposed to mean. They are ambiguous, not precise. They become simultaneous signifiers as they operate in more than one system, more than one

reality. There are verbs whose different meanings must be incorporated simultaneously to fully appreciate the riddle. Words frequently act in this fashion in poetry, but there the intent is to further understanding, to extend vision by the association. Within the riddle, the intent is to conceal, to thwart. The cluster of meanings contained in a word is not solid like a conglomerate rock. A word could mean one thing, or another, or perhaps both, depending on what the king needs to invoke to make an answer wrong. Language isn't merely flexible, it's fluid. Sense can be shaken out of the riddle on several levels. What is "correct"? What is "corrupt"? How can we know? And how can we know if we have explored all the possibilities?

Ambiguous syntax impacts the already murky semantic component. If words don't mean what they're supposed to mean, do they do what they're supposed to do? Maybe. Again, how can we know? Certain clauses of the riddle can refer to more than one person. Do they refer to one or the other or to both simultaneously? Is this part of the problem? A shift is not announced, but do we expect that it would be when this tangled web has been deliberately

woven to deceive? What can we rule out when the players refuse to manipulate the symbols in a familiar and predictable way? To whom do we attribute agency when we can't establish the identity of the subject? Can we even set up a ladder of "if x-then y" statements when we can't define the meaning of "x" at any given time or be sure of its syntactic function? With more than one ambiguous unknown, permutations become dizzying.

When language is no longer a shared experience, we are dealing with Abbott and Costello's brilliant "Who's on first?" routine. A Rose by any other name becomes a Violet by a mossy stone named Lucy. Gower sees the father as the answer to the riddle, Shakespeare sees the daughter, and both are described quite properly as eating mother-meat. What does the Latin say? Peeling away the onionlike layers of interacting semantics and syntax, the relationship between form and content, reveals a riddle within a riddle without end, amen.



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## Appendix A

Incipit Historia Apollonii Regis Tyrii.

I. In civitate Antiochia rex fuit Antiochus nomine a quo et	1
<i>In the city of Antioch there was a king, Antiochus by name, from whom</i>	
ipsa civitas nomen Antiochia accepit. Hic habuit ex amissa	2
<i>the city itself also has taken the name Antioch. By his dead wife this</i>	
coniuge filiam...speciosissimam incredibili pulchritudine.	3
<i>king had a daughter, most outstanding for her incredible beauty.</i>	
Quae dum ad nubilem venisset aetatem, multi eam in matri-	4
<i>During the time she had come to a marriageable age, many men</i>	
monio postulabant cum magna...dotis quantitate. Sed dum	5
<i>requested her in marriage with marriage settlements of great size. But</i>	
pater deliberaret cui potissimum filiam suam in matrimonium	6
<i>while her father considered to whom he should marry his daughter</i>	
most advantageously,	
daret, cogente iniqua concupiscentia crudelitatemque flammae	7
<i>with an unbalanced desire driving him with the cruelty of fire,</i>	
incidit in amorem filiae suae et coepit eam aliter diligere quam	8
<i>he fell in love with his own daughter and began to cherish her otherwise</i>	
quod patrem oportebat. Qui diu luctatus cum furore pugnae	9
<i>than as a father should. After struggling for a long time in a</i>	
cum dolore vincit amorem. Excidit illi pietas, oblitus est	10
<i>furious battle, he painfully masters his passion. His piety falls away</i>	
se patrem, induit coniugem. Sed dum saevi pectoris sui vulnus	11
<i>from him, he has forgotten he is a father, he has taken on the role of</i>	
spouse. But when he is unable to bear the wound to his savage heart,	
ferre non posset, quadam die prima luce vigilans irrupit cubi-	12
<i>waking at daybreak on a certain day, he burst into his daughter's</i>	

culum filiae suae et famulos secedere longius iussit, quasi cum	13
<i>bedroom and ordered his menservants to move farther off, just as if</i>	
filia sua secretum colloquium habiturus. Diu repugnanti nodum	14
<i>he were about to have a private conversation with his daughter.</i>	
<i>Although she resists for a long time</i>	
virginitatis erupit, perfectoque scelere cupit celare secreta.	15
<i>he tears out the knot of her maidenhood; and after the crime was</i>	
<i>committed, he wants to hide his secret.</i>	
II.....Subito nutrix eius introivit cubiculum et vidit puellam	16
<i>Suddenly the foster mother entered the bedroom and saw the girl</i>	
flebili vultu...Cui dixit nutrix: "Quid tibi, mea alumna, ...	17
<i>with her tearful face. The fostermother said to her: "What has upset</i>	
<i>you,</i>	
turbatus est animus?" Cui puella ait: "Cara nutrix, hodie	18
<i>my child?" The girl said to her: "Dear foster mother, today</i>	
hoc in cubiculo duo nobilia nomina perierunt." Nutrix ait: "Do-	19
<i>in this bedroom two honorable names perished." Her fostermother said,</i>	
mina, quare hoc dicis?" Puella ait: "Ante legitimum nuptiarum	20
<i>"Mistress, why do you say this?" The girl said, "Before the day of my</i>	
mearum diem saevo sum scelere violata." Nutrix ait: "Quis	21
<i>lawful wedding, I have been violated by a savage crime."</i>	
<i>Her fostermother said: "Who</i>	
tantae...audaciae virginis regiae thorum ausus est maculare	22
<i>of so bold has dared to defile the marriage bed of a royal maiden</i>	
nec timuit regem?" Puella ait: "Impietas fecit scelus." Nutrix ait:	23
<i>and has not feared the king?" The girl said: "Disregard for obligation</i>	
<i>committed the crime." The foster mother said:</i>	

"Cur ego non indicas patri?" Puella ait: "Et ubi est pater?"	24
<i>"Why don't you make this known to your father?" The girl said: "And where is my father?"</i>	
Nomen patris penitus periit in me...Michi mortis remedium	25
<i>My father's name perished utterly in me...The remedy of death</i>	
placet." Nutrix ut audivit puellam mortis sibi remedium	26
<i>pleases me." As the foster mother heard that the girl sought the remedy</i>	
quaerere, blando sermone eam revocat ut a proposito suo rece-	27
<i>of death for herself, she calls her back with fond words so that</i>	
deret et invitam patris voluntatem ut modeste ferat exhortatur.	28
<i>she might draw back from her intention and she urged her to endure</i>	
<i>her father's unwelcome wish with restraint.</i>	
III. Ad haec impiissimus rex Antiochus simulata mente	29
<i>With an attitude assumed for these purposes, the extremely wicked king</i>	
<i>Antiochus</i>	
ostendebat se civibus suis pium genitorem esse, apud domesti-	30
<i>displayed himself to his citizenry as a honorable father, among his</i>	
cos suos et privatos maritum se filiae laetabatur, et ut semper	31
<i>intimates and close friends, he rejoiced that he was married to his</i>	
<i>daughter, and so that he might always</i>	
impiis thoris filiae frueretur et ad expellendos petitores qui eam	32
<i>enjoy his daughter's unlawful bed and to drive off those seeking to</i>	
in coniugem petebant, quaestiones proponebat dicens: "Si quis	33
<i>marry her, he put forth questions, saying: "If any one</i>	
vestrum quaestionis meae solutionem invenerit, filiam meam in	34
<i>of you has discovered the answer to my question, he will marry</i>	
matrimonio accipiet. Qui autem non invenerit, decollabitur."	35
<i>my daughter. However, he who has not come upon it will be beheaded.</i>	

Quid plura? Undique reges, undique patriae prin-	36
<i>What more? Kings from everywhere, princes from everywhere</i>	
cipes propter incredibilem speciem puellae contempta morte	37
<i>despising death because of the incredible beauty of the girl</i>	
ad solvendas quaestiones properabant. Sed si quis prudentia	38
<i>hurried to explain the questions. But if anyone with a knowledge</i>	
litterarum quaestionis solutionem invenisset, quasi qui nichil	39
<i>of literature did find the answer to a question, he was beheaded</i>	
dixisset decollabatur et capud eius in portae fastigium pone-	40
<i>just as someone who had said nothing was ,and his head was placed on</i>	
the	
batur.	41
<i>on the top of the gate.</i>	
IV. Et cum hanc crudelitatem rex Antiochus exerceret...	42
<i>And while King Antiochus kept himself busy at this cruelty...</i>	
quidem adolescens Tyrius princeps patriae suae locuplex valde	43
<i>a certain young Tyrian, an extremely rich prince in his own country,</i>	
nomine Apollonius, fidens in habundantia litterarum, navigans	44
<i>Apollonius by name, trusting in the depth and breadth of his education,</i>	
contigit Antiochiam. Ingressusque ad regem ait: "Ave, rex et	45
<i>came sailing to Antioch. He approached the king and said: "Greetings,</i>	
quasi pius pater, ad vota tua perveni. Regio genere ortus	46
<i>king, and also gracious father, as it were, I have come for your promises.</i>	
<i>I, who have arisen from a royal lineage,</i>	
in matrimonio filiam tuam peto." Rex ut audivit quod audire	47
<i>seek your daughter in marriage. As the king heard what he didn't want</i>	
nolebat, irato vultu respiciens in iuvenem ait: "Iuvenis, nosti	48
<i>to hear, looking at the young man with an angry face, he said: "Young</i>	



*man,*  
 filiae meae nuptiarum condicionem?" Apollonius ait: "Novi et 49  
*do you know the conditions of my daughter's nuptials?" Apollonius said:*  
 ad portam vidi." Indignans rex ait: " Audi ergo quaestionem: 50  
*I found out even as I saw the gate. The angry king said: "Hear the*  
*question*  
 'Scelere vereor, materna carne vescor. Quaero patrem meum, 51  
*then: "I pay my respects with a crime, I enjoy mother's flesh*  
 meae matris virum, uxoris meae filiam nec invenio.'" Apollonius 52  
*I seek my mother's husband, I don't find my wife's daughter." After re-*  
 accepta questione paulum recessit a rege. Qui cum scrutatur 53  
*receiving the question, Apollonius withdrew a little from the king. While*  
 sententiam, luctatur cum sapientia, favente deo invenit quaesti- 54  
*he thinks over the meaning, while he wrestles with it with his wisdom,*  
*with*  
 onis solutionem, reversusque ad regem ait: "Bone rex, pro- 55  
*god favoring him, he finds the answer to the question, and returning to*  
*the king, he says: "Good king,*  
 postuisti quaestionem; audi solutionem. Quod dixisti "Scelere 56  
*you proposed this question; hear the answer. Whereas you said:*  
 vereor", non es mentitus. Ad te ipsum respice. Et quod dixisti 57  
*"I pay my respects with a crime", you did not lie. Look at you yourself.*  
 "materna carne vescor", et hoc non es mentitus. Filiam tuam 58  
*Whereas you also said "I enjoy a mother's body", you also did not lie about*  
*this.*  
 intueri. 59  
*Look at your daughter.*

V. Rex ut audivit iuvenem quaestionis suae solutionem in- 60  
*As the king heard that the young man had discovered the answer to his*  
venisse, timens ne scelus suum patefieret, irato vultu respiciens 61  
*question, fearing that his crime was exposed, looking at him with an*  
*angry*  
eum ait: "Longe es, iuvenis, a quaestionis meae solutione. Erras; 62  
*face, he said: "You are far from the answer to my question, young man.*  
nichil dicis; decollari merebaris. Sed ecce tibi triginta dierum 63  
*You are wrong; you say nothing; you deserve to be beheaded. But behold!*  
concedo spatium ut tecum recogites, et cum reversus fueris et 64  
*I am granting you a space of thirty days so that you may reconsider*  
quaestionis meae solutionem inveneris, accipies filiam meam 65  
*and when you have returned and you have found the answer to my*  
*question, you will receive my daughter*  
in matrimonio. Sin alias, legem agnosces." Tunc Apollonius 66  
*in marriage. But if otherwise, you will learn the law. Then Apollonius,*  
conturbatus accepto comitatu navem ascendit, tendens in pa- 67  
*alarmed, having gathered his companions, boarded ship, directing his*  
tiam suam Tyro. 68  
*way toward Tyre, his native land.*

VI. Post discessum vero Apollonii vocavit ad se rex Antiochus 69  
*Indeed, after Apollonius's departure, king Antiochus summoned*  
dispensatorem suum Thaliarcum et dixit ei: "Thaliarce, secre- 70  
*his steward Thaliarcus and said to him: Thaliarcus, most faithful*  
torum meorum fidelissime minister, scias quia Apollonius... 71  
*keeper of my secrets, be informed that Apollonius*  
invenit quaestionis meae solutionem. Ascende ergo confestim 72  
*has found the answer to my question. Therefore board ship without delay*

navem ad persequendum iuvenem, et cum perveneris...Tyro	73
<i>to pursue the young man, and when you have reached...Tyre</i>	
ferro aut veneno interime eum, et cum reversus fueris libertatem	74
<i>make an end of him with the sword or with poison, and when you have</i>	
accipies." Tharicarcus hoc audito assumens pecuniam simulque	75
<i>returned, you will receive your freedom. After he heard this, Thaliarcus,</i>	
<i>getting himself some money and poison at the same time,</i>	
venenum navem ascendens petit patriam innocentis. Apol-	76
<i>boarding ship, seeks the country of the innocent man.</i>	
lonius vero prior attigit patriam suam introivitque domum suam	77
<i>But Apollonius reached his country first and entered his home,</i>	
et aperto scrinio codicum suorum inquit quae-	78
<i>and after opening his box of books, consulted the questions</i>	
stiones omnium philosophorum omniumque Chaldaeorum.	79
<i>of all the philosophers and of all the Chaldean astrologers.</i>	
Cumque nichil aliud inveniret nisi quod cogitaverat, ait ad semet	80
<i>And when he could find nothing else except what he had figured out,</i>	
<i>he said to himself</i>	
ipsum: "Quid agis, Apolloni? Quaestionem regis solvisti et	81
<i>"What are you doing, Apollonius? You have answered the kings" question</i>	
<i>and you have not</i>	
filiam non accepisti. Tunc dilatus es ut neceris." Et exiens	82
<i>received his daughter. Then you have been proscribed so you may be</i>	
<i>killed."</i>	
foras frumento navem onerari praecepit et multum pondus auri	83
<i>And going out, he ordered a ship to be loaded with grain and many pounds</i>	
<i>of</i>	
et argenti vestemque copiosam, atque ita paucis fidelissimis	84

*gold and silver and a supply of clothes, and thus with a few very loyal*  
 servis comitantibus hora noctis tertia navem ascendit tradidit- 85  
*servants as companions, in the third hour of the night, he boarded ship*  
 que se alto pelago. 86  
*and handed himself over to the deep sea.*  
 VII. Postea vero die in civitate sua quaeritur nec invenitur. 87  
*But on the next day he is sought and not found in his city.*  
 Fit maeror ingens cum maximo luctu. Sonat planctus per totam 88  
*There is great mourning with very great lamentation. Wailing resounds*  
 civitatem. Tantus vero circa eum amor civium erat ut multo 89  
*throughout the entire city. Truly the love of the citizens for him was so*  
 tempore tonsores cessarent, publica spectacula tollerentur, 90  
*great that during most of this time, the barbers stopped working, public*  
*performances were shut down,*  
 balnea clauderentur. Et dum haec Tiro geruntur, superveniens 91  
*the baths were closed. And while these things are happening in Tyre,*  
 ille Thaliarchus dispensator, qui a rege Antiocho missus fuerat 92  
*that [very] Thaliarcus the steward, who had been sent by king Antiochus*  
 ad necandum iuvenem, videns omnia clausa ait cuidam puero: 93  
*to kill the young man, seeing everything shut down, said to a certain boy:*  
 "Si valeas, indica mihi qua ex causa civitas haec in luctu moratur." 94  
*"If you would stay healthy, tell me why this city lingers in grief."*  
 Cui ait puer: "O hominem improbum! Scis et interrogas! Quis est 95  
*The boy said to him: "Oh, wicked man! You know and still you ask.*  
 enim qui nesciat haec civitatem in luctum esse, quia Apollonius 96  
*For who exists that doesn't know that this city is in mourning because*  
 princeps huius civitatis ab Antiocho rege reversus subito 97  
*Apollonius, the prince of this city, after returning suddenly from king*

*Antiochus*

nusquam comparuit?" ...Thaliarcus ut audivit gaudio plenus	98
<i>never appeared?" When Thaliarcus heard, he returned to his ship full of joy</i>	
redit ad navem et certa navigationis die attigit Antiochiam et	99
<i>and on the day fixed for sailing he reached Antioch and</i>	
ingressus ait ad regem: "Domine rex, gaude et laetare, quia	100
<i>after he disembarked, he said to the king: "Lord king, rejoice and be glad,</i>	
Apollonius timens regni tui vires...numquam comparuit." Rex	101
<i>because Apollonius, fearing the power of your rule...never turned up."</i>	
ait: "Fugere quidem potest, effugere non potest." Continuo	102
<i>The king said: Indeed, he can run, but he can't get away." Immediately</i>	
huiusmodi edictum proposuit rex Antiochus dicens: "Qui-	103
<i>king Antioch issued a decree of this sort, saying: "Whoever</i>	
cunque mihi Tirium Apollonium vivum perduxerit, accipiet	104
<i>brings me Apollonius of Tyre alive, will receive</i>	
L talenta auri, et qui vero capud eius pertulit, C accipiet." Hoc	105
<i>50 talents of gold, and whoever brings back his head will receive 100."</i>	
edicto proposito non tantum inimici sed etiam amici cupiditate	106
<i>After this decree was issued, not only his enemies but even his friends,</i>	
seducti ad persequendum iuvenem properabant. Passim quae-	107
<i>seduced by their greed, hurried to track down the youth. Apollonius is</i>	
ritur Apollonius per terras per montes silvasque per universas	108
<i>sought here and there through every land, over mountains and through</i>	
<i>forests with a worldwide</i>	
indagines et non invenitur.	109
<i>dragnet, yet he is not found.</i>	

VIII. Tunc rex ad persequendum iuvenem iussit classes	109a
<i>Then the king ordered fleets of ships to be readied to track down the youth</i>	
navium praeparari, sed moras facientibus qui classes navium	110
<i>but with those who were preparing the fleets creating delays,</i>	
praeparabant devenit Apollonius Tharsum. Et ambulans in	111
<i>Apollonius reached Tarsus. Walking on the</i>	
litore visus est a quodam Hellanico nomine, cive suo, qui ibidem	112
<i>beach, he was seen by a certain man, Hellanicus by name, a fellow citizen,</i>	
supervenerat. Et accedens ad eum Hellanicus ait: "Ave, domine	113
<i>had arrived at the same place unexpectedly. Approaching him, Hellanicus said: "Greetings, lord</i>	
Apolloni." Et ille salutatus fecit quod potentes solent facere.	114
<i>Apollonius." And having been hailed, he did what potentates are accustomed to do.</i>	
Sprevit hominem plebium. Iterum salutans eum Hellanicus	115
<i>He ignored the plebian. Hellanicus, greeting him again,</i>	
ait: "Ave...Apolloni...Resaluta et noli despicere hominem	116
<i>said: "Greetings,... Apollonius...Return my greeting and don't look down on</i>	
pauperem honestis moribus decoratum et audi forsitan quod	117
<i>a poor man bewreathed with honest character and hear what perhaps</i>	
nescis. Cavendus es. Cave te quia proscriptus es."	118
<i>you don't know. You must beware. Watch yourself because you have been put on a hit list. There's a bounty on your head.</i>	
Cui Apollonius ait: "Et quis patriae meae principem potuit	119
<i>Apollonius said to him: "And who could proscribe the prince of my</i>	

proscribere?" Hellenicus dixit: "Rex Antiochus." Apollonius ait: 120  
*country?" Hellenicus said: "King Antiochus." Apollonius said:*

"Qua ex causa me proscripsit?" Hellenicus dixit: "Quia quod 121  
*"Why did he proscribe me?" Hellenicus said: "Because you wanted to be*

pater est tu esse voluisti." Apollonius ait: "Et quantum pro- 122  
*what the father is." Apollonius said: "And how big is the*

scriptus sum?" Hellenicus dixit: "Quicumque te illi vivum 123  
*bounty? " Hellenicus said: "Whoever brings you*

adduxerit, accipiet L talenta auri. Qui capud tuum obtulerit, C 124  
*to him alive will receive 50 talents of gold. The one who brings back*  
*your head,*

accipiet. Itaque moneo te. Praesidium fugae manda." Et cum 125  
*will receive 100. And so I'm warning you. Put your faith in flight. "*

haec diceret discessit ab eo. Tunc iussit Apollonius vocari eum 126  
*And when he said these things, he withdrew. Then Apollonius ordered*  
*him*

ad se et ait illi: "Rem fecisti pessimam ut me instrueres. Accipe 127  
*to be called back and said to him. "You have acted very badly to provide*  
*me with this information. Therefore, take*

ergo C talenta auri, et dic Antioco meum capud a cervicibus 128  
*100 talents of gold and tell Antiochus that my head has been severed*  
*from*

amputatum, et regi gaudium ferto. Ecce habes praemium...et 129  
*my neck and bring joy to the king. Lo, you have a reward... and*

puras manus a sanguine innocentis." Cui Hellenicus ait: "Absit, 130  
*hands free of an innocent man's blood." To him Hellenicus said, "Far be it*

domine, ut ego huius rei causa praemium accipiam. Apud enim 131  
*from me, lord, to accept a reward for this. For among*

bonos homines amicitia praemio non comparatur." Et vale-	132
<i>good men, friendship is not compared to money." And saying farewell,</i>	
dicens ei discessit.	133
<i>he left.</i>	
IX. Et paulo post Apollonius vidit contra se venientem alium	134
<i>A little later Apollonius saw coming toward him another</i>	
notum sibi hominem...nomine Stranguilionem...et Stran-	135
<i>man known to him... Stranguilio by name...and Stranguilio</i>	
guilio ait: "Domine rex Apolloni, quid ita in his locis turbata	136
<i>said: "Lord king Apollonius, why are you anxiously pacing here</i>	
mente versaris?" Apollonius ait: "Proscriptum me audivi. Et	137
<i>like this?" Apollonius said: "I have heard that there's a price on my</i>	
<i>head."</i>	
Stranguilio ait: "Quis te proscrispsit?" Apollonius ait: "Rex	138
<i>Stranguilio said: Who has put the price on your head?" Apollonius said:</i>	
Antiochus." Stranguilio dixit: "Qua de causa?" Apollonius ait:	139
<i>"King Antiochus." Stranguilio said: "Why?" Apollonius said:</i>	
"Quia filiam eius, immo ut verius dixerim coniugem, in matri-	140
<i>"Because I sought his daughter -- indeed, I should have more accurately</i>	
<i>said his wife --</i>	
monium petii. Itaque si fieri potest, in patria vestra volo latere."	141
<i>in marriage. And so, if it is possible, I want to hide in your country."</i>	
Stranguilio ait: "Domine Apollonius, civitas nostra pauper est et	142
<i>Stranguilio said: "Lord Apollonius, our state is poverty stricken and</i>	
nobilitatem tuam sustinere non potest propter famem duram	143
<i>cannot support your noble rank because of a savagely cruel famine</i>	
saevamque...et sterilitatem annonae, nec est civibus meis ulla	144
<i>...and the barrenness of the crops, nor do my fellow citizens have any</i>	



spes salutis, sed crudelissima mors ante oculos nostros versatur." 145  
*hope of survival, but a most cruel death parades before our eyes."*  
 Cui Apollonius ait: "Stranguilio mihi carissime, age ergo deo 146  
*Apollonius said to him: "Stranguilio, best buddy, thank god then*  
 gratias quod me profugum finibus vestris adduxerit. Dabo enim 147  
*because he brought me, a fugitive, to your territory. For I will give*  
 civitati vestrae C milia modios frumenti si fugam mea celā- 148  
*your state 100 thousand measures of grain if you will conceal my*  
*flight."*  
 veritis." Stranguilio ut audivit prostravit se pedibus eius et ait: 149  
*When Stranguilio heard, he threw himself at his feet and said:*  
 "Domine Apollonius, si esurienti civitati subveneris, non solum 150  
*"Lord Apollonius, if you come to the aid of my starving state, not only*  
 fugam tuam celabimus sed, si necesse fuerit, pro salute tua 151  
*will we conceal your flight, but, if it is necessary, we will fight for*  
 dimicabimus." 152  
*your safety."*  
 X. Ascendens itaque Apollonius tribunal in foro...civibus 153  
*And so ascending the tribunal in the forum, Apollonius said to the*  
 praesentibus dixit: "Cives Tharsis...ego Apollonius Tyro 154  
*citizens who were present: "Citizens of Tarsus...I, Apollonius of Tyre,*  
 revelabo. Credo enim vos huius beneficii memores fugam meam 155  
*will reveal myself. For I believe that mindful of this kindness, you will*  
 celaturos. Scitote enim me legibus Antiochi regis esse fugatum, 156  
*conceal my flight. Know indeed that I am a fugitive from the laws of*  
 sed vestra felicitate, favente deo, huc sum delatus. 157  
*king Antiochus, but I have been delivered here by your good will, with*  
*god's favor.*

Dabo itque vobis C milia frumenti modios eo precio quo in 158  
*And so I will give you 100 thousand measures of grain at the price for*  
 patria mea mercatus sum: singulos modios aureis VIIIto." Hoc 159  
*which I bought them in my own country: a single measure for 8 gold*  
*coins."*  
 audito cives,...quod singulos modios singulis aureis merca- 160  
*When the citizens heard this, that they were buying a single measure for*  
*a single gold coin,*  
 bantur, exhilarati facti magnis acclamationibus gratias agentes 161  
*they were made joyful and carried the grain eagerly, loudly giving*  
*thanks .*  
 certatim frumenta portabant. Tunc Apollonius deposita regia 162  
*Then after laying aside his regal dignity, Apollonius*  
 dignitate mercatoris magis quam donatoris nomen videretur 163  
*was seen to take on the name of merchant rather than of donor.*  
 assumere. Precium quod accepit eiusdem civitatis utilitatibus 164  
*He returned the sum which he had received for the benefit of*  
 redonavit. Cives optantes eius beneficia remunerare ex aere ei 165  
*the same nation. Wanting to repay his kindness, the citizens*  
 statuam...statuerunt, in foro stantem in dextra manu fruges 166  
*erected a bronze statue to him, standing in the forum, holding*  
 tenentem, sinistro pede modium calcantem, et in base haec scri- 167  
*fruit in his right hand, with his left foot resting on a bushel*  
*of grain and on the*  
 pserunt: "THARSIA CIVITAS APOLLONIO TIRIO DONUM DEDIT EO 168  
*base they wrote these words: "THE CITIZENS OF TARSUS GAVE THIS GIFT*  
*TO APOLLONIUS OF TYRE*

QUOD...FAMEM AUFERT CIVIBUS CIVITATIEMQUE RESTITUERIT."	169
<i>BECAUSE HE LIFTED FAMINE FROM THE CITIZENS AND RESTORED THE STATE."</i>	
XI. Interpositis mensibus paucis hortante Stranguilio et	170
<i>After a few months had passed, at the urging of Stranguilio and</i>	
Dionisiade coniuge eius ad Pentapolim Cirenem navigare dis-	171
<i>his wife, Dionisiade, he arranged to sail to Cirenian Pentapolis</i>	
posuit ut illic lateret...Cum ingenti igitur honore a civibus	172
<i>to hide there...After he was escorted by the citizens with very great</i>	
<i>honor</i>	
deductus usque ad navem, et valedicens Apollonius onmibus	173
<i>all the way to the ship, saying goodbye to everyone, Apollonius</i>	
conscendit ratem. Qui dum navigaret, intra duas horas mutata	174
<i>boarded the ship. While he was sailing, within two hours, the</i>	
est pelagi fides, concitatur tempestas, pulsat mare sidera caeli,	175
<i>promise of the sea changed, a storm is being stirred up, the sea</i>	
ventis mugit mare. Hinc Boreas, hinc Affricus horridus instat	176
<i>pounds the stars in the sky, the sea groans with the winds. On this side</i>	
<i>the north wind and on that the rough south wind press in</i>	
et soluta est navis.	177
<i>and the ship is shattered.</i>	
XII. Tunc sibi unusquisque repit tabulas mortemque	178
<i>Then each one grabbed planks for himself and postponed death.</i>	
minatur. In tali caligine tempestatis universi perierunt. Apol-	179
<i>In the calamity of so great a storm, everyone died. Apollonius</i>	
lonius solus tabulae beneficio in Pentapolitanorum est littore	180
<i>alone through the good work of a plank was swept to the shore</i>	

pulsus, hoc est Cyrinorum. Stans in litore Apollonius nudus 181  
*of the Pentapolitians, that is of the Cyrinians. Standing on the shore,*  
 intensque mare tranquillum ait: "O Neptune, fraudator 182  
*stripped of everything, gazing at the quiet sea, Apollonius said:*  
*"O Neptune, swindler*  
 hominum, deceptor innocentium, Antiocho rege crudelior, 183  
*of men, deceiver of the innocent, crueler than king Antiochus,*  
 propter me haec reservasti ut egenum et inopem me dimitteres, 184  
*you have saved me so you may abandon me, needy and penniless,*  
 facilius rex...crudelissimus me persequeretur. Quo itaque ibo? 185  
*so the very cruel king may track me down more easily. And where shall I*  
 Quam partem petam? Aut quis ignoto dabit vitae auxilium? Et 186  
*go? What direction shall I seek? Or who will save the life of a*  
*stranger?*  
 dum haec ad semet ipsum loquitur, subito animadvertit quendam 187  
*And while he mulls these things over with himself, suddenly he notices*  
 piscatorem granago sordido circumdatum. Prostravit se illi ad 188  
*a certain fisherman wrapped in a dirty granago. He stretched himself*  
 pedes profusisque lacrimis ait: "Miserere mei, quicumque es, 189  
*at his feet and awash in tears said: "Have pity on me, whoever you are,*  
 senior. Succurre nudo naufrago non humilibus natalibus genito, 190  
*old man. Help a shipwrecked man, sprung from origins not lowly, who*  
*has been stripped of everything,*  
 et ut scias cui miserearis, ego sum Tyrius Apollonius, patriae 191  
*and so you may know on whom you are taking pity, I am Apollonius of*  
*Tyre,*  
 meae princeps..." Piscator ut vidit prima specie iuvenem 192  
*the prince of my country..." As soon as the fisherman*

pedius suis prostratum, misericordie motus levavit eum et...	193
<i>saw the youth stretched out at his feet, moved by pity he raised him and...</i>	
duxit illum secum intra domum...et apposuit ei	194
<i>took him home with him...and put in front of him</i>	
epulas quas habuit, et ut plenius ei pietatem exhiberet, exuit se	195
<i>what food he had, and to show kindness to him more fully, he took off</i>	
tribunarium et scidit eum in duas partes aequales et dedit	196
<i>his cloak and cut it into two equal pieces and gave</i>	
unam partem Apollonio dicens ei: "Tolle quod habeo et vade in	197
<i>one piece to Apollonius, saying to him: "Take what I have and go into</i>	
civitatem. Ibi fortisan qui misereatur tibi invenies. Si non	198
<i>the city. There perhaps you will find someone who will take pity on you.</i>	
inveneris, huc revertere. Paupertas quaecunque est sufficiat	199
<i>If you don't find anyone, come back here. Whatever poverty there is, there</i>	
nobis. Mecum piscabis. Illud tamen admoneo te ut, si quando	200
<i>will be enough for us. You will fish with me. Nevertheless, I remind you of this so that if</i>	
deo favente dignitati tuae redditus fueris, et tu respicias pauper-	201
<i>by the favor of some god, you are returned to your dignified position you may look back on the</i>	
tatem tribunarii mei." Et ait Apollonius: "Nisi meminero tui,	202
<i>shabbiness of my cloak." And Apollonius said: "Unless I remember you,</i>	
iterum naufragium patiar nec tui similem inveniam."	203
<i>may I again suffer shipwreck and and not find anyone like you."</i>	
XIII. Haec dicens per demonstratam sibi viam iter carpens	204
<i>Saying these things, making his way along the road pointed out to him,</i>	

portas civitatis intravit et dum cogitaret unde vitae peteret	205
<i>he entered the gates of the city and while he pondered from where he might seek</i>	
auxilium, vidit puerum nudum per plateam currentem oleo	206
<i>help for his life, he saw a naked boy running thorough street, annointed with</i>	
unctum, praecinctum sabano, ferentem ludos juveniles ad	207
<i>olive oil, wrapped in a towel, carrying childrens's toys</i>	
gymnasium pertinentes, magna voce clamantem et dicentem:	208
<i>suitable for the gymnasium, shouting loudly and saying:</i>	
"Audite cives, audite peregrini, ingenui et servi, gymnasium patet."	209
<i>"Listen citizens, listen foreigners, free men and slaves, the gymnasium is open."</i>	
Apollonius hoc audito exuens se tribunario ingreditur lavacrum,	210
<i>After he heard this, extracting himself from the cloak, Apollonius enters the baths,</i>	
utitur liquore Palladio et dum exercentes singulos intueretur,	211
<i>uses the olive oil and while he gazed at the men exercising one by one,</i>	
parem sibi quaerit et non invenit. Subito Arcestrates, rex totius	212
<i>he looked for but did not find a partner for himself. Suddenly Arcestrates, the king of the entire</i>	
illius regionis, cum magna turba famulorum ingressus est	213
<i>country, entered the gymnasium with a great crowd of slaves.</i>	
gymnasium. Dum rex cum suis ad pilae lusum exerceret, volente	214
<i>While the king played a game of ball with his slaves, by the will</i>	
deo miscuit se Apollonius regi et dum decurrentem sustulit	215
<i>of god, Apollonius mingled with the king and when he caught the ball</i>	

pilam, subtili velocitate percussam ludenti regi remisit...	216
<i>that was rolling away, he returned the it, having hit it with just the right speed, to the king at his game...</i>	
remissam rursus velocius percussit nec cadere passus est.	217
<i>and when it was returned to him, he hit it back again more quickly and did not allow it to fall.</i>	
Rex enim quia notavit velocitatem pueri et sciebat se in lusu	218
<i>Because the king noticed the boy's speed and knew that he did not have an equal</i>	
parem non habere, ait suis famulis: "...Recedite. Hic iuvenis, ut	219
<i>in the game, he said to his slaves:..."Get out of the way. I must treat this</i>	
suspitor, mihi comparandus est. Apollonius ut audivit se	220
<i>young man as an equal I suspect." As Apollonius heard himself</i>	
laudari, constanter accessit ad regem et docta manu ceroma	221
<i>praised, he approached the king steadily and with a well taught hand</i>	
refricuit cum tanta subtilitate ut de sene iuvenem redderet.	222
<i>rubbed him with unguent so skillfully that he turned him from an old man back into a young one.</i>	
Diende in solio gratissime fovit et exeunti manum officiose	223
<i>Then he attended him on his throne in a most pleasing manner and</i>	
courteously offered his hand to the king, who was leaving,	
dedit et post haec discessit.	224
<i>and after doing these things, he left.</i>	
XIV. Rex ad amicos post discessum iuvenis ait: "Iuro vobis	225
<i>After the young man's departure, the king said to his friends, "I swear to</i>	
per communem salutem melius me numquam lavasse quam	226
<i>you on our mutual health that I have never bathed better than</i>	

hodie beneficio nescio cuius adolescentis", et respiciens unum de 227  
*today by the kindness of some young man or another I don't know", and*  
*looking at one of*  
 famulis ait: "Iuvenis ille qui mihi hodie obsequium gratissime 228  
*his slaves, he said: "That young man who paid his respects to me today*  
*so very pleasantly,*  
 fecit, vide quis est." Famulus vero secutus iuvenem...vidit 229  
*see who he is." Indeed, after the slave followed the young man...he saw*  
 eum tribunario sordido coopertum. Reversus est ad regem et 230  
*that he appeared in a dirty cloak. He returned to the king and*  
 ait: "Iuvenis ille naufragus est." Rex ait: "Unde scis? Famulus 231  
*said: "That young man was shipwrecked." The king said: How do you*  
*know?" The slave*  
 ait: "Illo tacente habitus indicat." Rex ait: "Vade celerius et dic 232  
*said: "Although he is silent, his clothes speak." The king said: "Go more*  
 ei, "rogat te rex ut venias ad cenam". Apollonius ut audivit 233  
*quickly and say to him, "the king asks you to come to dinner."" When*  
*Apollonius heard*  
 adquevit et ducente famulo pervenit ad domum regis. 234  
*he was pleased and with the slave leading, arrived at the king's house.*  
 Famulus prior ingressus ait regi: "Naufragus adest sed abiecto 235  
*Having gone in first, the slave said to the king: "The shipwrecked man is*  
*here, but in his tattered*  
 habitu introire confunditur." Statim rex iussit eum dignis 236  
*clothes he is ashamed to enter. Immediately the king ordered him*  
 vestibus indui et ingredi ad cenam. Ingressus Apollonius in triclinium  
 237  
*to be garbed in suitable clothes and that he come in to dinner. After*



*Apollonius entered the dining room,*  
 contra regem adsignato loco discubuit. Infertur 238  
*he reclined in the designated spot, opposite the king. Canapes*  
 gustus, diende regalis cena. Apollonius cunctis epulantibus non 239  
*are brought in, then a feast fit for a king. Apollonius was not feasting on*  
 epulabatur, sed respiciens aurum et argentum, vestes, mensas, 240  
*all the delicacies, but looking around at the gold and silver, clothes,*  
 ministeria regalia dum flens cum dolore omnia intueretur, 241  
*tables, the royal attendants, while weeping with grief as he saw it all;*  
 quidam senex invidus iuxta regem discumbens vidit iuvenem 242  
*a certain envious old man reclining next to the king saw the young man*  
 curiose respicientem singula et ait regi: "Bone rex, ecce homo 243  
*looking about carefully at one thing at a time and he said to the king:*  
*"Good king, behold the man*  
 cui tu benignitatem animi tui ostendis. Fortunae tuae invidet." 244  
*to whom you extended the kindness of your heart. He envies your good*  
 Cui rex ait: "Male suspicaris. Nam iuvenis non invidet sed 245  
*fortune." The king said to him: "You size him up wrong. The boy is not*  
*envious but*  
 plura se perdidisse testatur." Et hilari vultu respiciens Apol- 246  
*bearing witness to the many things he has lost." And looking at*  
 lonium ait: "Iuvenis, epulare nobiscum et meliora de deo spera." 247  
*Apollonius with a cheerful face, he said: "Young man, feast with us and*  
*hope for better things from god."*  
 XV. Et cum hortatur iuvenem, subito introivit filia regis iam 248  
*And while he encourages the young man, suddenly the king's daughter,*  
*already grown up, entered*

**adulta et dedit oscula patri, deinde discumbentibus amicis. 249**  
*and kissed her father, then his friends reclining at dinner.*  
**Quae dum singulos oscularetur pervenit ad naufragum. Redit 250**  
*While she was kissing them one by one , she came to the shipwrecked man.*  
**ad patrem et ait: "Bone rex et optime pater, quis est ille iuvenis 251**  
*She returned to her father and said: "Good king and best father, who is that*  
**qui contra te honorato loco discumbit et flebili vultu est? 252**  
*young man with the long face who is reclining opposite you in a place of honor?*  
**Nescio quid dolet." Rex ait: "Nata dulcis, iuvenis iste naufragus 253**  
*I don't know what his problem is ." The king said: "Sweet child, that young man*  
**est et in gymnasium mihi officium gratissime fecit; propterea illum 254**  
*was shipwrecked and he paid his respects to me in the gymnasium most pleasingly; therefore,*  
**ad cenam rogavi. Quis autem vel unde sit nescio, sed si vis 255**  
*I invited him to dinner. Who he is or where he is from, however, I don't know, but if you want*  
**scire, interroga eum. Decet enim te omnia nosse. Forsitan dum 256**  
*to know, ask him. It is proper that you know everything. Perhaps when*  
**cognoveris, misereberis illi." Hortante patre puella pervenit ad 257**  
*you understand, you will take pity on him." With her father's encouragement, the girl came to*  
**Apollonium et verecundo sermone ait: "Licet taciturnitas tua 258**  
*Apollonius and said in a bashfully: "Granted that your silence*  
**sit tristior, generositas tamen nobilitatem ostendit. Si vero 259**

*may be rather sad, your bearing nevertheless shows your noble birth.*  
 molestum non est, indica mihi nomen tuum et casus tuos." 260  
*If it is truly not a bother, tell me your name and your misfortunes."*  
 Apollonius ait: "Si necessitatis nomen quaeris, in mari perdidisti; 261  
*Apollonius said: "If you are asking for a list of my assets,*  
*I lost them at sea,*  
 si nobilitatem, Tharso reliqui." Puella ait: "Apertius adhuc 262  
*if you ask about my nobility, I left it at Tarsus."* The girl said: "Tell me  
 indica mihi ut intelligam." 263  
*more plainly still so I may understand."*  
 XVI. Apollonius vero universos casus suos exposuit finitoque 264  
*Apollonius explained all his troubles indeed, and when his recitation*  
 sermonis colloquio lacrimas fundere coepit. Quem ut vidit rex 265  
*was finished, he began to cry a flood of tears. When the king saw him*  
 flentem, respiciens filiam tuam ait: "Nata dulcis, peccasti. Dum 266  
*weeping, looking at his daughter, he said: "Sweet child, you have erred.*  
 vis nomen et casus adolescentis scire, veteres ei renovasti 267  
*When you wanted to know the name and troubles of the young man, you*  
 dolores. Peto itaque...ut quicquid vis iuveni dones." Puella 268  
*renewed old sorrows for him. And so I ask...you to give the young man*  
*whatever you want."*  
 ut audivit a patre ultro permissum quod ipsa praestare volebat, 269  
*As the girl heard that what she herself wanted to be responsible for was*  
*permitted by her father of his own will,*  
 ...ait: "Apolloni, iam noster es. Depone maerorem et quia pa- 270  
*...she said: "Apollonius now you are ours. Put away your sadness and*  
 tris mei indulgentia permittit, locupletabo te." Apol- 271  
*because my father's indulgence permits, I will make you rich."*

Ionius cum gemitu..gratias egit. Rex vero gavisus de tanta 272  
*Apollonius thanked her with a groan. The king truly rejoiced at his*  
 filiae suae benignitate ait ad eam: "Nota dulcissima...iube tibi 273  
*daughter's very great kindness and said to her: " Sweetest child, order*  
 offeri liram et advoca amicos et aufer iuveni dolores." Et exiens 274  
*your harp to be brought to you and call your friends and take away the*  
*sorrows from this young man." And so, going outside,*  
 foras iubet sibi offeri liram, at ubi accepit, cum nimia dulcedine 275  
*she orders her harp to be brought to her and when she received it,*  
 vocis cordarum miscuit sonum. Tunc omnes laudare coeperunt 276  
*she mingled the sound of the chords with the very great sweetness of her*  
*voice, Then everyone began to praise her*  
 .....Apollonius solus tacebat...Rex ait: "Apolloni, foedam 277  
 .....Apollonius alone was silent...The king said: "Apollonius, you act  
 rem facis. Omnes filiam meam in arte musica laudant. Tu solus 278  
*ungraciously. Everyone is praising my daughter in regard to her musical*  
*skill. You alone*  
 tacendo vituperas." Apollonius ait: "Bone rex, si permittis, dicam 279  
*insult her by being silent. " Apollonius said: "Good king, if you allow,*  
 quod sentio. Filia enim tua in artem musicam incidit, sed non 280  
*I will say what I think. Your daughter has fallen into her musical skill,*  
 didicit. Denique iube mihi tradi liram et scies quod ante 281  
*but she has not learned to play. Order the harp to be handed over to me*  
*and you will know what*  
 nesciebas." Rex Arcestrates ait: "Apolloni, intelligo te in omnibus 282  
*you didn't know before." King Arcestrates said: "Apollonius I know that*  
*you*

esse locupletem." Et iussit ei tradi liram. Et egressus foras Apol-	283
<i>are trustworthy in all things." And he ordered the harp to be handed over to him. And Apollonius went outside</i>	
loius induit se statum...et corona capud decoravit et accipiens	284
<i>and he put on a robe ... and adorned his head with a wreath, and taking</i>	
liram introivit triclinum et ita stetit, ut omnes discumbentes	285
<i>the harp, he entered the dining room and stood in such a way that all</i>	
una cum rege non Apollonium sed Apollinem aestimarent.	286
<i>the reclining dinner guests along with the king thought he was not Apollonius but Apollo.</i>	
Atque silentio facto arripuit plectrum animumque accommodat	287
<i>And when it became quiet, he took the pick and arranged his mind</i>	
arti. Miscetur vox cantu modulata cum cordis ut discumbentes	288
<i>for art. His voice mingled with the song played with chords so that</i>	
una cum rege magna voce clamantes laudare coeperunt. Post	289
<i>the reclining dinner guests ,along with the king, shouting loudly began to praise him.</i>	
haec deponens liram induit statum comicum et inauditas acti-	290
<i>After this, putting aside the harp, he put on robe for comedy and</i>	
ones expressit. Diende induit se tragicum. Nichilominus mira-	291
<i>told some jokes they hadn't heard. Then he put on a robe for tragedy.</i>	
liter placuit.	292
<i>He pleased them no less admirably.</i>	
XVII. Filia regis vero ut vidit iuvenem omnium artium	293
<i>As soon as the king's daughter saw that the young man had perfected all</i>	
<i>the arts</i>	
studiorumque cumulatum, incidit in amorem. Finito con-	294
<i>and humanities, she fell in love. When the banquet was over,</i>	

vivio puella...ad patrem ait: "Care genitor, permiseras mihi 295  
*the maiden said to her father: "Daddy dear , you allowed me*  
 paulo ante ut quicquid voluissem de tuo thesauro Apollonio 296  
*a little earlier to give to Apollonius whatever I wanted to from your*  
 darem." Arcestrates rex ait: "...Quicquid tibi placet trade ei." 297  
*treasury." King Arcestrates said: "Give him whatever pleases you."*  
 Illa vero cum gaudio perrexit et ait: "Apolloni magister, accipe 298  
*Indeed, she proceeded joyfully and said: "Professor Apollonius, receive*  
 ex indulgentia pii patris mei auri talenta CCta, argenti pondo 299  
*by the indulgence of my dutiful father 200 talents of gold, 400*  
 CCCC vestemque copiosissimum, servos XXti", et ad famulos 300  
*pounds of silver, a complete wardrobe and 20 servants," and to*  
 ait: "Afferte praesentibus amicis quae Apollonio magistro 301  
*the servants she said: "With our friends all here, take what I have*  
*promised to the learned Apollonius*  
 promisi et in triclinum ponite." Iussu reginae allata sunt 302  
*and put it in the dining room." Everything was brought in at the order of*  
 omnia. Laudant omnes liberalitatem puellae. Peracto convivio 303  
*the princess. Everyone praises the girl's generosity. Since the banquet*  
*was*  
 levaverunt se omnes et valedicentes regi et reginae discesserunt. 304  
*over, they all rose and bidding farewell to the king and princess, they*  
*left.*  
 Ipse quoque Apollonius ait: "Bone rex, miserorum 305  
*Apollonius himself also said: Good king, who takes pity on the*  
 misericors, et tu regina, amatrix studiorum, valete." Et respiciens 306  
*unfortunate, and you princess, mistress of the arts, farewell. And*  
*looking at*

famulos quos puella sibi donaverat ait: "Tollite, famuli, haec 307  
*the slaves whom the girl had given him, he said: "Slaves, take these things*

quae mihi regina donavit et eamus et hospitalia nobis requira- 308  
*which the princess has given me and let us go and seek lodging for ourselves."*

mus." Puella timens...quod non videret eum hora qua vellet, 309  
*Fearing that she might not see him at whatever time she wanted,*

respexit ad patrem suum et ait: "Bone rex et pater optime, 310  
*the girl looked at her father and said: "Good king and best of fathers,*

placuit tibi ut Apollonius hodie a nobis locupletatus abscedat, et 311  
*does it please you that Apollonius, who was made rich by us today, may*

quod illi donasti a malis hominibus ei eripiat?" Rex ait: "Bene 312  
*leave and what you gave him might be snatched from him by bad guys?"*

dicis, domina...lube ergo ei dari locum...ubi digne quiesat." 313  
*The king said: "You speak well, lady...Therefore, order a place where he may*

*sleep suitably be given to him."*

Accepta mansione Apollonius ingrediens egit gratias deo qui 314  
*After receiving a place to stay, on his way out, Apollonius thanked the god*

ei non denegavit regiam dignitatem atque consolationem. 315  
*who had not refused him his royal status and his consolation.*

XVIII. Sed puella ab amore incensa inquietam habuit 316  
*But inflamed with love, the girl spent a restless night*

noctem...verborum cantusque memor quae audiverat ab Apol- 317  
*remembering the words and the songs which she had heard from*

Ionio, et non sustinens amorem prima luce vigilat, irrupit in 318  
*Apollonius, and not able to withstand her love, she woke at dawn,*  
 cubiculum patris seditque super thorum. Pater videns filiam 319  
*burst into her father's bedroom and sat on his bed. Seeing his daughter,*  
 ait: "Filia dulcis, quid est hoc quod praeter consuetudinem tuam 320  
*her father said: "Sweet child, what is this that contrary to your usual*  
 tam mane vigilasti?" Puella ait: "Hesternae studia me excita- 321  
*habit, you have awakened so early in the morning?" The girl said:*  
*"Yesterday's studies have inspired me.*  
 verunt. Peto itaque, carissime, ut me hospiti nostro Apollonio 322  
*And so I ask, daddy dearest, that you hand me over to our guest*  
*Apollonius*  
 studiorum percipiendorum gratia tradas." Rex gaudio repletus 323  
*to learn these studies." Filled with joy, the king*  
 iussit ad se iuvenem vocari. Cui ait: "Apolloni, studiorum 324  
*ordered the young man to be summoned. He said to him: "Apollonius,*  
 tuorum felicitatem filia mea a te discere concupivit. Itaque si 325  
*my daughter wanted to learn the joy of your studies from you.*  
 desiderio natae meae parueris, iuro tibi per regni mei vires quia 326  
*And so, if you will be subject to the desire of my child, I swear to you by*  
 quicquid tibi mare abstulit ego in terris tibi restituam." Apol- 327  
*the power of my kingdom, that anything that the sea stole from you I will*  
*restore to you on land."*  
 Ionius hoc audito docet puellam sicut ipse didicerat. Interposito 328  
*When he heard this, Apollonius taught the girl just as he himself had*  
*learned.*  
 pauci temporis spacio, cum non posset puella ulla ratione 329  
*After a little time had gone by, since the maiden could not in any way*



amoris sui vulnus tolerare, simulata infirmitate coepit iacere 330  
*bear the wound of her love, having counterfeited an ailment, she began to*  
*take to her bed , moping.*

Rex ubi audivit filiam suam subitaneam valitudinem incurrisse, 331  
*When the king heard that his daughter had met with ill health,*  
 sollicitus adhibuit medicos, et illi temptant venas, tangunt 332  
*he anxiously called in doctors, and they test her veins, touch*  
 singula membra corporis, nullas causas aegritudinis inveniunt. 333  
*the limbs of her body one by one, find no reason for her illness.*

XIX. Rex post paucos dies tenens Apollonii manum forum 334  
*After a few days, taking Apollonius by the hand, the king approaches the*  
 civitatis ingreditur et dum cum eo deambulare, ecce tres viri 335  
*forum of the city, and while he walks walks with him, lo, [there are]*  
 scolastici nobilissimi, qui longo tempore filiam eius in matri- 336  
*three college boys from very prominent families, who have wanted to*  
 monio petierunt. Omnes regem pariter una voce salutaverunt. 337  
*to marry his daughter for a long time. They greeted the king, all*  
*speaking at the same time.*

Quos ut vidit rex subridens ait illis: "Quid est quod una voce 338  
*As the king saw them, he said to them with a smile: " Why is it that you*  
 me salutastis?" Unus autem ex illis ait: "Petentibus nobis filiam 339  
*have greeted me all speaking at once?" One of them said: "When we ask*  
 to  
 tuam in matrimonium, tu nos saepius differendo crucias. Propter 340  
*marry your daughter, you may torture us by putting us off over and over.*  
 quod hodie una simul venimus. Cives tui sumus, 341  
*Because of this we have come today all at once. We are citizens,*

nobilibus natalibus geniti. Itaque de tribus elige unum quem 342  
*sons of the first families. Pick the one from the three of us whom*  
vis habere generum." Rex vero ait: "Non apto tempore me 343  
*you want to have as a son-in-law." Then the king said: "You have inter-*  
interpellastis. Filia enim mea studiis vacat et pro amore studi- 344  
*rupted me at an inconvenient time. For my daughter has left her studies*  
orum inbecillis iacet. Sed ne videar vos saepius differre, scribite 345  
*and lies in her bed, weak from her love of learning. But so that I don't*  
seem to put you off over and over, write  
in codicellis nomina vestra et dotis quantitatem, et dirigam ipsos 346  
*your names and the amount of your marriage settlement in these*  
notebooks and I will direct these very  
codicellos filiae meae ut ipsa sibi eligat quem voluerit." Et 347  
*notebooks to my daughter so that she may choose for herself whom she*  
wants."  
fecerunt sic illi...iuvenes. Rex itaque acceptis codicellis anulo 348  
*And the three young men did so. And so after taking the notebooks, the*  
suo signavit deditque Apollonio dicens: "Tolle, magister Apol- 349  
*king marked them with his seal and gave them to Apollonius, saying:*  
loni, praeter iniuriam tuam, et perfer discipulae tuae..." 350  
*Take these, Professor Apollonius, unless it is a bother, and bring them to*  
your pupil.  
XX. Apollonius acceptis codicellis pergit ad domum regiam. 351  
*After he took the notebooks, Apollonius proceeded to the palace.*  
Puella ut vidit amores suos ait: "Quid...magister,...singul- 352  
*As the girl saw her beloved, she said: "Why, Professor, have you come*  
laris cubiculum introisti?" Apollonius ait: "Domina, nondum 353  
*into my bedroom alone?" Apollonius said: "Lady, not yet*

mulier mala, sume hos codicellos quos pater tuus misit et 354  
*a femme fatale, take these notebooks which your father sent you and*  
 lege." Puella accepit et legit trium nomina petitorum, sed nomen 355  
*read them." The maiden took them and read the names of the three*  
*suitors,*  
 non legit quod volebat. Et perlectis codicellis respiciens Apol- 356  
*but she did not read the name she wanted. After she read the notebooks,*  
*looking at Apollonius*  
 lonium ait: "Magister, ita tibi non dolet quod nubo?" Apollonius 357  
*she said: "Professor, doesn't it grieve you that I marry?" Apollonius*  
 ait: "Immo gratulor quod, abundantia litterarum mearum et 358  
*said: "Indeed, I congratulate you, you who have been taught with the*  
*wealth of my literature and*  
 studiorum meorum percepta, me volente cui animus tuus desi- 359  
*my learning; marry whomever your heart desires with my blessing."*  
 derat nube." Puella ait: "Magister, si me amares, doleres." Haec 360  
*The maiden said: "Professor, if you loved me, you would grieve."*  
 dicens instante amoris audacia scripsit et signatos codicellos 361  
*Saying these things with the boldness of love pressing her on, she wrote*  
 Apollonio tradidit. Pertulit Apollonius in foro et tradidit regi. 362  
*and handed the signed notebooks to Apollonius. Apollonius took them to*  
*the forum and handed them to the king.*  
 Scripti erant sic: "Bone rex et pater optime, quoniam clemenciae 363  
*They had been written thus: "Good king and best of fathers, since your*  
*merciful*  
 tuae indulgentia permittit mihi dicere quem volo, illum volo... 364  
*indulgence permits me to name whom I want, I want the*

naufragum...Si miraris...quod tam pudica virgo tam im- 365  
*shipwrecked one. If you marvel that as such a modest maiden*  
 pudenter scripserim, scito quia quod pudore indicare non potui 366  
*I have written so boldly, know that I couldn't proclaim with shame*  
 per ceram mandavi, quae pudorem non habet." 367  
*what I entrusted to wax, which has no shame."*  
 XXI. Rex vero perlectis codicellis ignorans quem naufragum 368  
*After reading the notebooks, not knowing which she called the ship*  
*wrecked one,*  
 diceret, respiciens tres iuvenes ait: "Quis vestrum naufragium 369  
*looking at the three young men, he said: Which of you was shipwrecked?"*  
 fecit?" Unus ex his Ardalio nomine ait: "Ego." Alius ait: "Tace. 370  
*One of them, Ardalio by name, said: "I." Another said: "Be quiet.*  
 Morbus te consumat nec sanus sis nec salvus. Mecum litteras 371  
*May a plague take you and may you rot. You*  
 dedicisti. Portam civitatis numquam existi. Ubi naufragium 372  
*learned your abcs with me. You've never gone out of the city gates.*  
 fecisiti?" Et cum rex non invenisset quis eorum naufragium 373  
*When were you shipwrecked?" When the king could not discover which of*  
 fecisset, respiciens Apollonium ait: "Tolle...Apolloni, hos 374  
*them had been shipwrecked, looking at Apollonius, he said: "Apollonius,*  
 codicellos et lege. Potest enim fieri ut quod ego minus novi, tu 375  
*take these notebooks and read them. It is possible that what I have*  
*understood very little, you*  
 intelligas qui praesens affuisiti." Apollonius acceptis codicellis 376  
*who were present may understand. After Apollonius took the notebooks,*  
 ...legit et ut sensit se a regina amari, erubuit. Rex vero appre- 377  
*he read them, and as soon as he realized that he was loved by the*

*princess, he blushed.*

hendit Apollonii manus. Paululum ab illis iuvenibus discedens 378

*Then the king took Apollonius' hands. Withdrawing a little way from the*

ait...: "Invenisti naufragum?" Apollonius...ait: "Bone rex, si 379

*young men, he said: "You have found the shipwrecked one?" Apollonius*

*said: Good king, if*

permittis inveni." Et his dictis videns rex faciem eius roseo 380

*you permit, I have found him." Seeing his face blushing rosy red at these*

rubore perfusam intellexit dictum et ait: "Gaude, gau- 381

*words, the king understood what had been said and said: "Rejoice,*

*rejoice,*

de, Apolloni; quod filia me te cupit, et meum votum est. 382

*Apollonius, because my daughter wants you and it is my prayer also.*

Nichil enim in huius rei...negotio sine deo agi potest." Et 383

*Nothing in a matter of this sort can be done without god. And*

respiciens tres iuvenes illos ait: "Certe dixi vobis quod non apto 384

*looking at the three young men, he said: "Certainly I told you that you had*

tempore me interpellastis, sed cum...tempus adfuerit, mittam 385

*interrupted me at a bad time, but when the time comes, I will send*

ad vos." Et dimisit eos a se. 386

*for you." And he sent them away.*

XXII. Ipse enim tenens manum ei iam non hospiti sed 387

*Holding him by the hand, he introduced his household to him not as his*

genero suo introivit domum suam. Et relicto Apollonio rex 388

*guest but as his son-in-law. After leaving Apollonius, the king*

solus intravit ad filiam suam dicens: "Nata dulcis, quem tibi 389

*went into his daughter alone, saying: "Sweet child, whom are you*

*choosing*

elegistis coniugem?" Puella vero prostravit se pedibus patris sui 390  
*as a husband for yourself. Then the girl stretched herself at her father's feet*

et ait: "Pater piissime, quia cupis audire desiderium natae tuae, 391  
*and said: M'Daddy dearest, because you want to hear your child's*  
 amo naufragum a fortuna deceptum, sed ne detineat pietatem 392  
*wish, I love a shipwrecked man, who has been cheated by fortune, but so*  
 tuam ambiguitas sermonum, Apollonium, meum praeceptorem, 393  
*the ambiguity of my words may not hold off your devotion, Apollonius,*  
*my*  
*instructor;*

cui si me non tradideris, amittis filiam tuam." Rex non sustinens 394  
*if you do not give me to him, you lose your daughter." Not bearing*  
 filiae suae lacrimas erexit eam et alloquitur eam dicens: "Nata 395  
*daughter's tears, he raised her and spoke to her, saying: "Sweet*  
 dulcis, noli de aliqua re cogitare, quia talem concupisti ad quem 396  
*child, don't worry about another thing, because I grant you the sort of*  
 vero ego consentio tibi, quia et ego vero et amandus factus sum 397  
*a man that you want, because I truly have become a father worthy of*  
*loving."*

pater." Et exiens foras respiciens Apollonium dixit: "Magister 398  
*And going outside, seeing Apollonius, he said: " Professor*  
 Apolloni, quia scrutavi filiam meam quid animus eius desideret 399  
*Apollonius, when I examined my daughter as to what her mind wanted*  
 nuptiarum causa, cum lacrimis mihi narravit inter alia dicens, 400  
*in the matter of marriage, she tearfully told me, saying among other*  
 adiurens me et ait: "Iuraveras magistro meo Apollonio ut, si 401  
*things, admonishing me: "You had sworn to my tutor Apollonius that if*

desideriis meis doctrinis paruisset, dares ei quicquid mare 402  
*he obeyed my wishes about teaching me, you would give him whatever the*  
 abstulisset. Modo enim quia paruit dictis tuis et obsequiis, abii 403  
*sea had stolen. Because he has complied with your words with*  
*obedience, go*  
 post eum..." 404  
*after him..."*  
 XLVIII. ...Nuntiatur hoc illi 405  
*It is reported to*  
 maiori omnium sacerdotum venisse regem nescio quem cum 406  
*the head of all the priestesses that some king or other has*  
 genero et filia cum magnis donis. At illa audiens hoc et ipsa 407  
*arrived with his son-in-law and daughter with rich gifts. But hearing*  
*this,*  
 induit se regium habitum, ornavit capud gemmis, et veste pur- 408  
*she arrayed herself in her regal garb, crowned her head with jewels, and*  
 purea venit virginum constipata catervis. Erat enim effigie 409  
*in her purple gown, she came with a crowd of pure maidens pressed about*  
*her. She was*  
 decora, et ob nimium castitatis amorem asserebant omnes 410  
*as stately as a statue and everyone asserted that because of her very*  
*great love for chastity,*  
 nullam tam gratam esse Dianae. Quam videns Apollonius cum 411  
*no one was so pleasing to Diana. Seeing her, Apollonius rushed to her*  
*feet*  
 filia et genero concurrerunt ad pedes eius. Tantus enim pul- 412  
*with his daughter and son-in-law. The grace of her beauty poured out*

chritudinis eius decor emanavit ut ipsam esse putaret	413
<i>to such an extent that he thought she was</i>	
deam Dianam. Et aperto sacrario oblatisque muneribus coepit	414
<i>the goddess Diana. After the shrine was opened and the gifts offered up,</i>	
Apollonius...effari et dicere: "Ego ab adolescentia mea rex	415
<i>Apollonius began to speak out and to say: "From my youth I was born</i>	
natus Tyro, Apollonius appellatus, cum ad omnem scientiam per-	416
<i>king of Tyre, called Apollonius, since I knew everything</i>	
venissem nec esset ars aliqua, quae a nobilibus et regibus exer-	417
<i>nor was there any skill, which was developed by noblemen and kings</i>	
ceretur, quam ego nescirem, regis vero Antioci quaestionem	418
<i>that I didn't know, I solved the riddle of Antiochus</i>	
solvebam ut filiam eius in matrimonio acciperem. Sed ille ei	419
<i>so I might marry his daughter. But he was joined to her in</i>	
foedissima sorde sociatus...per impietatem coniunx effectus	420
<i>filth most foul...having made himself through his wickedness his</i>	
est filiae suae. Me quoque machinabatur occidere. Cui dum	421
<i>daughter's husband. He also plotted to kill me. When I fled him,</i>	
fugio, naufragus a Cirensi rege Arcestrate eo usque gratissime	422
<i>as a shipwreck victim, I was received by king Arcestrate most</i>	
<i>graciously</i>	
susceptus sum affectu et filiam eius meruissem accipere. Quae	423
<i>in every way and with his good will, I had merited receiving his</i>	
<i>daughter.</i>	
mecum desiderans properare ad regnum percipiendum...	424
<i>Wanting to hurry with me to take possession of my own kingdom...</i>	
parvulam filiam meam hanc, quam coram te, magna Diana,	425
<i>after she gave birth on the ship to my baby daughter, whom you, great</i>	



**Diana,**  
 repraesentare iussisti, postea quam in navi peperit, emisit spiri- 426  
*have ordered brought into your presence, she died.*  
 tum. Quam ego regio indui habitu et in loculo cum XXti sex- 427  
*I clothed her in royal robes and I placed her in a coffin with 20*  
 terciis auri deposui ut ubi inventa esset digne sepeliaretur. Hanc 428  
*sesterces of gold so that when she was found she might be buried with*  
*dignity.*  
 vero...filiam meam nutriendam nequissimis hominibus com- 429  
*Then I entrusted my daughter to some thoroughly nasty people for*  
*fostering,*  
 mendavi, et pergens in Aegypti partibus luxi XIIIicim annis. 430  
*and setting out in the direction of Egypt, I mourned for 14 years.*  
 Adveniens ut filiam meam peterem, dixerunt esse defunctam, et 431  
*When I returned to find my daughter, they said that she had died, and*  
 dum redivivo luctu...involverer, mori cupienti filiam red- 432  
*when I was enveloped in renewed grief, you returned my daughter to me,*  
 didisti." 433  
*who wanted to die.*  
 XLIX. Cum haec et his similia narrat, levavit se Arcestrates, 434  
*While he is telling of these things and things similar to them,*  
*Arcestrates,*  
 uxor ipse, et reppuit eum in amplexu. Apollonius non credens 435  
*his own wife, rose and grabbed him in an embrace. Not believing*  
 esse coniugem suam reppulit eam a se, et illa cum lacrimis voce 436  
*that she was his wife, Apollonius pushed her away from him, and she*  
 magna clamavit dicens: "Ego sum coniunx tua, Arcestrates, regis 437  
*tearfully shouted loudly, saying: "I am your wife, Arcestrates, daughter*

of

Arcestratis filia," et..."Tu es Tyrius...Apollonius, tu es 438  
*king Arcestrates," and "You are Apollonius of Tyre,*  
magister meus, qui me docuisti,...tu es quem naufragum 439  
*my tutor, who taught me,...you are the shipwrecked man whom*  
adamevi non causa libidinis sed sapientiae ducem. Ubi est filia 440  
*I loved not for his body but for his brains.*  
mea?" Et ostendit ei Thasiam et dixit: "Haec est." Et flebant ad 441  
*Where is my daughter?" He showed Thasia to her and said: "This is she."*  
invicem omnes. Sonat in tota civitate illa Tyrium Apollonium 442  
*They all wept together. It resounded throughout the entire city that*  
*Apollonius*  
regem uxorem suam ...cognovisse....Fit ingens laetitia... 443  
*the king of Tyre had found his wife. Great happiness befalls...*  
organa disponuntur. Fit ab Apollonio convivium civibus. 444  
*musical instruments are set up. A banquet for the citizens is held by*  
*Apollonius.*  
Omnes laetantur. Ipsa vero constituit sacerdotem quae ei 445  
*Everyone rejoices. She herself appointed the priestess to follow her*  
sequens erat...et cum omnium Ephesiorum gaudio et lacrimis 446  
*... and amid the tears of joy of all the Ephesians,*  
cum marito et filia et genero navem ascendit... 447  
*she boarded the ship with her husband and daughter and son-in-law.*  
L. Veniens igitur...Antiochiam, ubi Antiochi regnum sibi 448  
*Coming therefore to Antioch, where he assumed the throne of Antiochus*  
reservatum suscepit, pergit diende Tirum et constituit regem loco 449  
*that had been saved for him, he finally reached Tyre and set Athenagoras,*

suo Athenagoram, generum suum, et cum eo et cum filia sua et 450  
*his son-in-law, on the throne in his place, and with him and his daughter*  
 cum coniuge sua et exercitu suo regio navigans venit 451  
*and his wife, sailing with his royal army, he came*  
 Tharsusm,...et iussit statim comprehendi Stranguilionem et 452  
*to Tarsus,... and he immediately ordered Stranguilio to be seized and*  
 adductis coram omnibus civibus dixit: "Cives.. Tharsis 453  
*after assembling all the citizens in his presence, he said: "Citizens*  
 numquam Tyrius Apollonius alicui vestrum in aliqua re ingratus 454  
*of Tarsus, did Apollonius of Tyre ever stand out as hateful to any of you?*  
 extitit?" At illi omnes una voce dixerunt: "Te regem, te patrem 455  
*in any way?" But they all said simultaneously: "We call you king, we call*  
 diximus. Propter te et mori libenter optamus, cuius ope pericula 456  
*you father. We want to die gladly on your account, by whose help*  
 famis evasimus. Pro hoc statuam a nobis positam in iugum 457  
*we escaped the dangers of famine. That a statue [of you] in a chariot*  
 testatur." Apollonius ait...: "Commendavi filiam meam 458  
*was erected by us in return for this proves it." Apollonius said: "I*  
*entrusted my*  
 Stranguilionem et Dionisiadi, uxoris, eius, et hanc mihi reddere 459  
*daughter to Stranguilio and Dionisia, his wife, and they refuse to*  
 noluerunt." Scelerata mulier ait: "Bene, domine, quod tu ipse 460  
*return her to me." The wicked woman said: "Well, lord, what was*  
 titulum monumenti eius legisti?" Apollonius exclamavit: 461  
*the name you read on this tomb?" Apollonius cried out:*  
 "Domina nata dulcis Thasia, si quis tamen apud inferos sensus 462  
*"Sweet child, lady Thasia, if there is any awareness among the dead,*

est, relinque Tartaream domum et genitoris tui vocem exaudi." 463  
*leave your home in Tartarus and heed the voice of your father."*

Puella de post tribunali regio habitu circumdata capite velato 464  
*The girl came out from behind the tribunal, wrapped in her royal robes*  
processit et revelata facie mæalæ mulieri ait: "Dionisia, ave. 465  
*and with her head veiled, and when she had shown her face to the evil*  
Saluto te ego ab inferis revocata." Mulier scelerata ut vidit eam, 466  
*woman, she said: "Greetings, Dionisia. I, who have been called back from*  
*the dead, greet you." As the wicked woman saw her,*  
toto corpore intremuit. Mirantur...cives et gaudent. Et iussit 467  
*she trembled from head to foot. The citizens marvel and rejoice.*

Thasia in conspectu suo Theophilum, villicum Dionisiadis, 468  
*Thasia ordered Theophilus, Dionisia's bailiff, to be led into their sight.*  
adduci. Cui ait: "Theophile, ut possit tibi ignosci, clara voce 469  
*To him she said: "Theophilus, so that it may be possible to forgive you,*  
responde. Quis me interficiendam tibi obligavit?" Villicus re- 470  
*answer loudly. Who obligated you to kill me?" The bailiff answered:*  
spondit: "Dionisia, domina mea." Tunc cives omnes rapuerunt 471  
*"Dionisia, my mistress." Then all the citizens snatched*

Stranguilionem st Dionisiadem extra civitatem et lapidaverunt 472  
*Stranguilio and Dionisia outside the city and stoned*  
eos, volentes et Theophilum occidere, sed interveniente Thasia 473  
*them, wanting to kill Theophilus also, but at Thasia's intervention,*  
non tangitur. Et ait Thasia: "Nisi iste ad testandum deum 474  
*he is not touched. And Thasia said: "If he had not granted me time*  
horarum...spacium tribuisset mihi, modo vestra pietas non 475  
*to bear witness to god, only your piety would not have protected me."*

defendisset." Quem manumissum incolumem abire praecepit, et	476
<i>Thasia ordered the freed slave to depart safely and</i>	
scelestae filiam, Philothemiam, secum Thasia tulit.	477
<i>took Philothemia, the daughter of the wicked woman, with her.</i>	
LI. Apollonius vero ad laeticiam populi dedit munera.	478
<i>Apollonius gave gifts to the delight of the population.</i>	
Restaurantur..murorum turres. Moratur ibi mensibus sex,	479
<i>The towers of the walls are restored. He lingers there six months,</i>	
navigat...ad Pentapolim,...civitatem Cirinam. Ingreditur	480
<i>he sails to Pentapolis, the Cyrenian city. He proceeds</i>	
ad regem Arcestratem...Gaudet in ultimo senectutis suae	481
<i>to king Arcestrates. King Arcestrates rejoices at the end of his old age.</i>	
rex Arcestrates. Vidit neptem cum marito....Cum quibus	482
<i>He sees his granddaughter with her husband.</i>	
integrum annum...perdurat. Post haec...moritur	483
<i>He survives another whole year with them. After this, he dies,</i>	
perfecta aetate in manibus eorum, medietatem regni sui relin-	484
<i>in their arms , leaving half his</i>	
quens Apollonio et medietatem filiae suae.	485
<i>kingdom to Apollonius and half to his daughter.</i>	
His omnibus peractis dum deambularet Apollonius iuxta mare,	486
<i>After all these events were over, while Apollonius was strolling along</i>	
<i>the sea,</i>	
vidit piscatorem a quo fuerat naufragus susceptus, et iussit...	487
<i>he saw the fisherman by whom he as a shipwreck victim had been</i>	
<i>rescued,</i>	
apprehendere eum et ad palacium duci. Tunc videns se piscator	488
<i>and he ordered him seized and brought to the palace. Seeing himself in</i>	

a ...militibus duci putavit se occidendum. Sed ubi ingressus 489  
*custody, the fisherman thought he would be killed. But when he entered*  
 est ad palatium, Tirus Apollonius coram coniuge sua iussit eum 490  
*the palace, Apollonius ordered him brought into his wife's presence*  
 adduci et ait: "Domina mea regina, hic est paranimphus meus, 491  
*and said: "My lady queen, this is my paranimphus*  
 qui mihi opem naufrago tulit et ut ad te venirem iter ostendit." 492  
*who brought me help as a shipwreck victim and showed me the road to*  
*come to you."*  
 Et intuens eum Apollonius ait: "O benignissime vetule, ego sum 493  
*Gazing at him, Apollonius said: "O most kind old man, I am*  
 Tyrius Apollonius, cui tu dimidium tribunarium tuum donasti." 494  
*Apollonius of Tyre, to whom you gave half your cloak."*  
 Et donavit ei ducenta sextercias auri et fecit eum comitem suum 495  
*He both gave him two hundred golden sesterces and made him his*  
 usque dum vixit. Hellanicus vero, qui ei de Antioco nuncia- 496  
*lifelong companion. Then Hellanicus, who had warned him about*  
 verat, Apollonio...obtulit se et ait: "Domine rex, memor esto 497  
*Antiochus, took himself to Apollonius and said: "Lord king, remember*  
 Hellanici, servi tui." Et apprehendit manum eius Apollonius et 498  
*Hellanicus, your servant."* And Apollonius took his hand and  
 erexit eum et osculari coepit et fecit eum divitem et ordinavit 499  
*raised him up and began to kiss him and made him wealthy and declared*  
 eum comitem. 500  
*him one of his retinue*  
 His rebus expeditis genuit ex coniuge sua filiam, quem in loco 501  
*After these things were taken care of, the king sired a son on his queen*

avi eius Arcestratis constituit regem. Ipse autem cum coniuge	502
<i>whom he set on the throne of his grandfather Arcestrates.</i>	
sua benigne vixit annos LXXVII et tenuit regnum Antiochiae,	503
<i>Moreover he lived happily with his wife for 77 years and ruled Antioch,</i>	
Tyri, et Cirenensium, et quietam atque felicem vitam omne tempus	504
<i>Tyre, and Cyrene, and lived peacefully and happily all the days of his rule.</i>	
regni sui vixit. Casus suosque descripsit ipse et duo volumina	505
<i>He recorded his adventures and filled two books.</i>	
fecit. Unum in templo Dianae Ephesiorum, aliud in bibiliotheca	506
<i>He placed one in the temple of Diana of the Ephesians, the other in his</i>	
<i>own</i>	
sua exposuit.	507
<i>library.</i>	
Explicit liber Apollonii.	508
<i>Here ends the book of Apollonius</i>	

## Appendix B



Her onginneð seo gerecednes be Antioche þan ungesæligan	1
<i>Here begins the story of Antiochus, the wicked king,</i>	
cingce and be Apollonige þam tiriscan.	2
<i>and of Apollonius, the Tyrian.</i>	
I. An Antiocha þare ceastre wæs sum cyningc Antiochus	3
<i>In the town of Antioch there was a certain king called Antiochus:</i>	
gehaten: æfter þæs cyninges naman wæs seo ceaster Antiochia	4
<i>the city was called Antioch after the king's name.</i>	
geciged. þises cyninges cwen wearð of life gewiten, be ðare	5
<i>This king's queen had died, [a queen] by whom he</i>	
hæfde ane swiðe wlitige dohter ungelifedlicre fægernesse. Mid	6
<i>had one beautiful daughter of marvelous fairness. When</i>	
þi þe heo become to giftelicre ylde, þa gyrnde hyre mænig mære	7
<i>she came to a marriageable age, then many famous men sought her,</i>	
man micele mærða beodende. ða gelamp hit sarlicum gelimpe:	8
<i>offering especially wonderful things. Then the sorrowful event occurred:</i>	
þa ða se fæder þohte hwam he mihte healicost forgifan, þa	9
<i>When her father thought over to whom he might give her nobly, then</i>	
gefeol his agen mod on hyre lufé mid unrihtre gewilnunge, to	10
<i>his own mind fell perversely into loving her with an unlawful passion,</i>	
ðam swiðe þæt he forgeat þa fæderlican arfæstnesse and gewil-	11
<i>to the point that he forgot his fatherly honor and wanted</i>	
node his agenre dohtor him to gemæccan, and þa gewilnunge	12
<i>his own daughter for his wife, and this desire</i>	
naht lange ne ylde, ac sume dæge on ærnemergen þa he of slæpe	13
<i>he didn't delay long, but on a certain day at daybreak when he awoke,</i>	
awoc, he abraec into ðam bure þar heo inne læg and het his	14
<i>he broke into the bedroom where she lay within and commanded</i>	

hyredmen ealle him aweg gan, swilce he wið his dohtor sume	15
<i>all his retainers to leave him, as if he wanted to speak with his</i>	
digle spæce spreca wolde. Hwæt he ða on ðære manfullan	16
<i>daughter about a certain private topic. Indeed, when he had engaged in</i>	
scilde abisgode and þa ongeanwinnendan fæmnan mid micelre	17
<i>that wicked sin and when with great strength he had with difficulty</i>	
<i>overcome</i>	
strengðe earfoðlice ofercom, and þæt gefremede man gewilnode	18
<i>the resisting girl, he wanted to hide the crime which he had</i>	
to bediglienne.	19
<i>committed.</i>	
II. þa gewearð hit þæt mæddenes fostormodor into ðam	20
<i>Then it happened that this girl's fostermother came into the</i>	
bure eode and geseah hi ðar sittan on micelre gedrefedness and	21
<i>bedroom and saw her sitting there in great sorrow and</i>	
hire cwæð: "Hwig eart þu, hlæfdige, swa gedrefedes modes?"	22
<i>said to her: "Mistress, why are you so sad?"</i>	
þæt mæden hyre andswerode: "Leofre fostormodor, nu todæg	23
<i>The girl answered her: "Dear foster mother, now, today</i>	
forwurdon twegen æðele naman on þisum bure." Seo foster-	24
<i>two noble names perished in this bedroom." Her foster mother</i>	
modor cwæð: "Hlæfdige, be hwam cwist þu þæt?" Heo hyre	25
<i>said: "Mistress, about whom do you say that?" She answered her</i>	
andwirde and cwæð: "Ær ðam dæge minra bridgifta ic eom mid	26
<i>and said: "Before the day of my wedding I am defiled</i>	
manfule scilde besmiten." þa cwæð seo fostormodor: "Hwa	27
<i>with wicked sin." Then her foster mother said, "Who</i>	

wæs æfre swa dirstiges modes þæt dorste cynges	28
<i>was ever of a mind so rash that he dared to defile the king's</i>	
dohtor gewæmman ær dæge hyre brydgifta and him ne	
29	
<i>daughter before the day of her wedding and did not fear</i>	
ondrede þæs cynges irre?" ƥæt mæden cwæd: "Arleasnes þa	30
<i>for himself the king's rage?" The girl answered: "Impiety</i>	
scilde on me gefremode." Seo fostormodor cwæd: "Hwa ne segst	31
<i>committed this sin against me." Her foster mother said: "Why don't you</i>	
þu hit þinum fæder?" ƥæt mæden cwæd: "Hwar is se fæder?"	32
<i>tell this to your father?" The girl answered: "Where is my father?</i>	
Soþlice on me earme is mines fæder nama reowlice forworden	33
<i>My father's name has truly perished miserably in my wretched self,</i>	
and me nu forðam deað þearle gelicað." Seo fostormodor	34
<i>and therefore death pleases me greatly." When her foster mother</i>	
soðlice þa ða heo gehyrde þæt þæt mæden hire deaðes girnde,	35
<i>heard that this girl truly yearned for her death,</i>	
ða cliopode heo hi hire to mid liðere spræce and bæd þæt she	36
<i>then she called her to her with gentle words and asked that she</i>	
fram þare gewilnunge hyre mod gewænde and to hire fæder	37
<i>might turn her mind from this deathwish and that she might submit to</i>	
willan gebuge, þeah ðe she to geneadod wære.	38
<i>her father's will, although she had no choice.</i>	
III. On þisum þingum soðlice þurhwunode se arleasesta	39
<i>The wicked king Antiochus persevered indeed in this matter</i>	
cyngc Antiochus and mid gehywedan mode hine sylfne ætywde	40
<i>and with a scheming heart he showed himself</i>	

his ceastergewarum swilce he erfæst fæder wære his dohtor, and 41  
*to his citizens as if he were a good father to his daughter, and*  
 betwux his hiwcuðum mannum he blissode on ðam þæt he his 42  
*among his familiars, he rejoiced in that he was his*  
 ægenre dohtor wer wæs, and to ðam þæt he þe lengc brucan 43  
*own daughter's husband, and so that he might the longer enjoy*  
 mihte his dohtor arleasan bridbeddes and him fram adryfan þa 44  
*his daughter's infamous marriage-bed and to drive away from himself*  
 ðe hyre girndon to rihtum gesynscipum, he asette ða rædels þus 45  
*those who yearned for lawful unions for her, he set up a riddle*  
 cweðende: "Swa hwilc man swa minne rædels riht aræde onfo 46  
*saying; "Whoever may read my riddle aright receive him*  
 se mynre dohtor to wife, and se ðe hine misræde, sy he be- 47  
*my daughter as a wife, and he who might misread it, be him*  
 heafdod." Hwæt is nu mare ymbe þæt to sprecanne buton þæt 48  
*beheaded." What more is there now to speak about except that*  
 cuningas æghwanon coman and ealdormen for ðam ungelifed- 49  
*kings and noblemen came from all sides because of the remarkable*  
 lican wite þæs mædenes, and þone deað hi oferhogodon and 50  
*beauty of this girl, and they dispised death and*  
 þone rædels understodon to arædenne. Ac gif heora hwilc þonne þurh 51  
*they considered solving the riddle . But if anyone of them through*  
 æsmeagunge boclicre snotornesse þone rædels a riht 52  
*consideration with scholarly wisdom read the riddle a right,*  
 rædde, þonne wearð se to beheafdunge gelæd swa same swa se 53  
*then he was led to be beheaded just the same as*  
 ðe hine ariht ne rædde. And þa heafda ealle wurdon gesette on 54  
*anyone who had not read the riddle rightly. And all the heads were set*

ufeweardan þam geate.	55
<i>on the top of the gate.</i>	
IV. Mid þi soðlice Antiochus se wælreowa cyningc on þysse	56
<i>Truly while that savage king Antiochus continued in this</i>	
wælreownesse þurhwunode, ða wæs Apollonius gehaten sum	57
<i>slaughter, there was a certain young man called Apollonius,</i>	
iung man se wæs swiðe welig and snotor and wæs ealdorman on	58
<i>who was extremely rich and wise and was a nobleman in</i>	
Tiro þare mægðe, se getruwode on his snotornesse and on ða	59
<i>the country of Tyre , who trusted in his widsom and in his</i>	
boclican lare and agan rowan oð þæt he becom to Antiochian	60
<i>scholarly learning and he set sail until he came to Antiochia</i>	
Eode þa into ðam cyninge and cwæd: "Wes gesund, cyningc.	61
<i>Then he went into the king and said: "Be well, king.</i>	
Hwæt ic becom nu to ðe swa swa to godum fæder and arfæstum.	62
<i>Lo, I come to you just as to a good and gracious father.</i>	
Ic eom soðlice of cynelicum cynne cumen and ic bidde ðinre	63
<i>I have truly sprung from a kingly stock, and I request that your</i>	
dohtor me to gemæccan." ða ða se cungc þæt gehyre þæt he	64
<i>daughter as a mate" When the king heard that which he</i>	
his willes gehyran nolde, he swiðe irlicum andwlitan beseah to	65
<i>did not hear of his will, he looked at the young nobleman with an</i>	
ðam iungen eoldormen and cwæd: "ðu iunga mann, canst ðu	66
<i>angry face and said: "Young man, do you know</i>	
ðone dom mynra dohtor gifte?" Apollonius cwæd... "Ic can ðone	67
<i>the decree about my daughter's wedding?" Apollonius said: "I know of</i>	
dom and ic hine æt ðam geate geseah." ða cwæd se cyningc mid	68
<i>that decree, and I saw it at your gate." The king said with</i>	

æbilignesse: "Gehir nu ðone rædels, 'Scelere vereor, materna	69
anger: "Hear now the riddle, "I am anxious because of my crime,	
carne vescor." ðæt is on englisc: "Scylde ic ðolige moddrenum	70
I feed on mother- meat. That is in English: I suffer guilt.	
flæsce ic bruce." Eft he cwæd: "Quaero patrem meum, meae	71
I enjoy the mother's body." Again he said: "I seek my father, my	
matris virum, uxoriis meae filiam nec invenio." ðæt is on	72
mother's husband, I do not find my wife's daughter." That is in	
englisc: "Ic sece minne fæder, mynre modor wer, mines wives	73
English: "I seek my father, my mother's husband, and I don't find	
dohtor and ic ne finde." Apollonius þa soðlice onfangenum	74
my wife's daughter. Then truly, after receiving the riddle, Appolonius	
rædelse hine bewænde hwon fram ðam cyninge, and	75
turned a little way from the king, and	
mid þy þe he smeade ymbe þæt he hit gewan mid wis-	76
when he had thought about it, he solved it with his own	
dome and mid Godes fullume he þæt soð arædde. Bewænde	77
wisdom and with God's help : he had found the truth. He turned	
hine þa to ðam cynincge and cwæd: "ðu gode cyningc, þu	78
then to the king and said: "Oh, good king, you	
asette rædels; gehyr ðu þa onfundennesse. Ymbe þæt þu	79
proposed a riddle; hear the solution. You said that you	
cwæde þæt þu scilde þolodest, ne eart ðu leogende on ðam--	80
have suffered guilt about this, nor are you lying on this point--	
beseoh to ðe silfum; and þæt þu cwæde "moddrenum flæsce ic	81
look to yourself; and you are not lying on this point, that you said	
bruce", ne eart ðu on ðam leogende -- beseoh to þine dohtor."	82
you enjoy the mother's body-- look to your daughter."	

V. Mid þu þe se cyningc gehirde þæt Apollonius þone	83
<i>When the king heard that Apollonius had read the</i>	
rædels swa rihte arædde, þa ondred he þæt hit to widcuð	84
<i>riddle so right, then he feared that it was too widely known.</i>	
wære. Beseah ða mid irlicum andwlitan to him and cwæð: ðu	85
<i>Then he looked at him with an angry face and said:</i>	
"Iunga man, þu eart feor fram rihte; þu dwelast and nis naht	86
<i>"Young man, you are far from correct; you have erred, and it is not as</i>	
þæt þu segst; ac þu hæfst beheafdunge geearnad. Nu læte ic	87
<i>you claimed; but you have earned beheading. Now I allow</i>	
ðe to þrittigra daga fæce þæt þu beþence ðone rædels ariht	88
<i>you an interval of thirty days that you may consider the riddle</i>	
and ðu siððan onfoh minre dohtor to wife, and gif ðu þæt	89
<i>correctly and later receive my daughter as a wife, and if you</i>	
ne dest þu scealt oncnawan þone gesettan dom." ða wearð	90
<i>do not do this, you shall know the established penalty." Then</i>	
Apollonius swiðe gedrefed and mid his geferum on scip astah	91
<i>Apollonius became very frightened and boarded a ship with his</i>	
and reow oð þæt he becom to Tirum.	92
<i>companions and sailed until he came to Tyre.</i>	
VI. Soðlice æfter þam þe Apollonius aforen wæs, Antiochus	93
<i>Indeed, after Apollonius was gone, Antiochus</i>	
se cyningc him to gecigde his dihtnere se wæs Thaliarcus	94
<i>the king summoned his steward who was called Thaliarcus:</i>	
gehaten: "Thaliarce, ealra mynra digolnessa myn se getrywesta	95
<i>Thaliarcus, of all my secrets my servant the most trusted,</i>	
þegn, wite þu þæt Apollonius ariht arædde mynne rædels.	96
<i>Know you that Apollonius read my riddle a right.</i>	

Astih nu rædlice on scip and far æfter him, and þonne þu him	97
<i>Quickly now, embark on a ship and go after him, and when you</i>	
to becume, þonne acwel þu hine mid irene oððe mid attre, þæt	98
<i>reach him, then kill him with a sword or with poison, so that</i>	
þu mæge freedom onfon þonne þu ongean cymst." Thaliarcus	99
<i>you might receive your freedom when you return."</i>	
sona swa he þæt gehyrde he genam mid him ge feoh ge attor	100
<i>As soon as Thaliarcus heard that, he took both money and poison</i>	
and on scip astah and for æfter þam unscæððian Apollonie oð	101
<i>and embarked on a ship and went after the innocent Apollonius until</i>	
þæt he to his eðle becom. Ac Apollonius þeahhwædre ær becom	102
<i>he reached his country. But Apollonius, however, had previously reached</i>	
to his aġenan and into his huse eode and his bocciste untynde	103
<i>his own [country] and gone into his house and opened his bookcase and</i>	
and asmeade þone rædels æfter ealra uðwitena and Chaldea	104
<i>considered the riddle according to the wisdom of all the philosophers</i>	
wisdome. Mid þi þe he naht elles ne onfunde buton þæt he ær	105
<i>and Chaldean astrologers. When he found nothing else except what he</i>	
geþohte, he cwæd þa to him silfum: "Hwæt dest þu nu, Apolloni?	106
<i>had thought of before, then he said to himself: "Now what are you doing,</i>	
Apollonius?	
Þæs cynges rædels þu asmeaðest and þu his dohtor ne onfenge;	107
<i>You solved the king's riddle, and you did not receive his daughter;</i>	
forþam þu eart nu fordemed þæt þu acweald wurðe." And he þa	108
<i>therefore, you are now outlawed so that you may be killed." And he then</i>	
ut eode and het his scip mid hwæte gehlæstan and mid micclum	109
<i>went out and commanded that his ship be loaded with wheat and with a</i>	



gewihte goldes and seolfres and mid mænifealdum and geniht- 110  
*weight of gold and silver and a sufficient supply*  
 sumum reafum, and swa mid feawum þam getrywestrum mannum 111  
*of clothes, and so with a few of his most trusted men*  
 on scip astahon ðare þridðan tide þare nihte and sloh ut on ða sæ. 112  
*he boarded a ship in the third hour of the night and struck out to sea.*  
 Vii. Ða þy æfteran dæge wæs Apollonius gesoht and geacsod, 113  
*Then on the next day Apollonius was sought for and asked after,*  
 ac he ne wæs nahwar funden. Ðar wearð ða micel morcning 114  
*but he was found nowhere. A great mourning and boundless weeping*  
 and ormæte wop, swa þæt se heaf swegde geond ealle þa ceas- 115  
*took place there, so that their grief resounded through the entire*  
 tre. Soðlice swa micelre lufe hæfde eal seo ceasterwaru to him, 116  
*town. Truly, all his townsmen had so much love for him*  
 þæt hi lange tid eodon ealle unscorene and sidfeaxe and 117  
*that for a long time they all went about unshorn and long haired and*  
 heora wæforlican plegan forleton and heora baða belucon. 118  
*they forsook their theatrical entertainment and closed their baths.*  
 Ða ða þas þingc ðus gedone wæron on Tiron, ða becom se 119  
*When things had been done in such a way in Tyre, then arrived the*  
 foresæda Thaliarcus, se wæs fram Antiocho þam 120  
*aforementioned Thaliarcus, who was sent by king Antiochus*  
 cynincge asænd to ðam he scolde Apollonium acwellan. Ða he 121  
*so that he should kill Apollonius. When he*  
 geseah þæt ealle þas þingc belocene wæron, þa cwæð he to anum 122  
*saw that everything was closed, then he said to one*  
 cnapan: "Swa þu gesund sy, sege me for hwilcum intingum þeos 123  
*little boy: "So you may be healthy, tell me for what reason this*

ceaster wunige on swa micculum heafe and wope." Him andswerode 124  
*town dwells amid so much lamentation and weeping." The little boy*  
 se cnapa and ðus cwæð: "Eala hu manful man þu eart, ðu þe 125  
*answered him and spoke thus: "Alas, how wicked a man you are, you who*  
 wast þæt þu æfter axsast! Oððe hwæt is manna þe nyte þæt þeos 126  
*know what you ask after! Or who is there of men who doesn't know that*  
 ceasterwaru on heafe wunað, forðam ðe Apollonius se ealdorman 127  
*these citizens dwell in grief because Apollonius their prince*  
 færinga nahwar ne ætywde siððan he ongear com fram Antiocho 128  
*suddenly appeared nowhere at all after he returned from Antiochus*  
 þam cyninge." ða þa Thaliarcus þæt gehyrde, he mid micclan 129  
*the king." When Thaliarcus heard that, with great joy he*  
 gefean to scipe gewænde and mid gewisre seglunge binnon 130  
*turned toward his ship and with sure sailing within*  
 anum dæde com to Antiochiam and eode into þam cyng and 131  
*one day came to Antioch and went into the king and*  
 cwæð: "Hlaford cyngc, glæda nu and blissa, forðam þe Apol- 132  
*said: "Lord king, be glad now and rejoice because Apollonius*  
 lonius him ondræt þines rices mægna swa þæt he ne dear 133  
*so fears the strengths of your throne for himself that he does not dare*  
 nahwar gewunian." ða cwæð se cyningc: "Fleon he mæg, ac he 134  
*to remain anywhere at all." Then the king said: "He may flee, but he*  
 ætfleon ne mæg." He þa Antiochus se cyningc gesette þis geban 135  
*may not escape." Then Antiochus the king set forth this proclamation*  
 þus cweðende: "Swa hwilc man swa me Apollonium lifigende to 136  
*stating: "Whoever brings me Apollonius alive,*  
 gebringð, ic him gife fifti punda goldes, and þam me his heafod 137  
*I will give him fifty pounds of gold, and to the one who brings me his*

to gebringð, ic gife him c punda goldes." ða ða þis geban þus	138
<i>head, I will give 100 pounds of gold." When this proclamation had</i>	
geset wæs, þa wæron mid gitsunge beswicene na þæt an his find	139
<i>been issued, then not only was his one enemy seduced by greed</i>	
ac eac swilce his frind and him æfter foran and hine geond ealle	140
<i>but also his friend, and they went after him and looked for him through-</i>	
eorðan sohton ge on dunlendum ge on wudalendum ge on	141
<i>out the entire earth, both in the mountains and in the forests and in</i>	
diglum stowum, ac he ne wearð nahwar funden.	142
<i>in secret places, but he was found nowhere.</i>	
VIII. ða het cyngc scipa gegarcian and him æfter faran,	143
<i>Then the king commanded ships to be prepared and to go after him</i>	
ac hit wæs lang ær ðam þe ða scipa gegearcode wæron, and Apol-	144
<i>but it was a long time before the ships were made ready, and Apollonius</i>	
lonius become ær to Tharsus. ða sume dæge eode he be strande.	145
<i>had already come to Tarsus. Then one day he walked along the shore.</i>	
ða geseah hine sum his cuðra manna se wæs Hellanicus ge-	146
<i>When he saw a certain one of his countrymen that was called Hellanicus,</i>	
nemod, se þe ærest þiðer com. ða eode to Apollonium and	147
<i>then he first came thither. He came to Apollonius and</i>	
cwæð: "Wes gesund, hlaford Apolloni." ða forseah he Apol-	148
<i>said: "Be well, lord Apollonius." Then Apollonius scorned</i>	
lonius cyrlisces mannes gretinge æfter rica manna gewunan.	149
<i>the greeting of the commoner according to the custom of the nobility.</i>	
Hellanicus hine eft sona gegrette and cwæð: "Wes gesund,	150
<i>Hellanicus immediately greeted him again and said: "Be well,</i>	
Apolloni, and ne forseoh ðu cyrliscne man þe bið mid wurð-	151
<i>Apollonius and do not scorn a commoner who is adorned with</i>	

fullum þeawum gefrætword. Ac gehyr nu fram me þæt þu silfa	152
<i>respectable manners. But hear now from me that you yourself</i>	
eart fordemed." ða cwæð Apollonius: "Hwa mihte me fordeman,	153
<i>are outlawed." Then Apollonius said: "Who could sentence me,</i>	
minre agenre þeode ealdorman?" Hellanicus cwæð: "Antiochus	154
<i>the prince of my own people?" Hellanicus said: "Antiochus</i>	
se cyngc." Apollonius cwæð: "For hwilcum intingum hæfð he	155
<i>the king." Apollonius said: Why has he</i>	
me fordemed?" Hellanicus sæde: "Forðam þe þu girndest þæt	156
<i>condemned me?" Hellanicus said: " Because you wish that</i>	
þu wære þæt se fæder is." Apollonius cwæð: "Micclum ic eom	157
<i>you were what the father is." Apollonius said: "Is there a heavy</i>	
fordemed?" Hellanicus sæde: "Swa hwilc man swa þe lifigende	158
<i>price on my head?" Hellanicus said: "Anyone that brings you alive</i>	
to him bringð, onfo se fiftig punda goldes. Se ðe him bringe þin	159
<i>to him, receive him fifty pounds of gold. He who brings your</i>	
heafod, onfo se hundteontig punda goldes. Forðam ic ðe lære	160
<i>head, receive him one hundred pounds of gold. Therefore, I advise you</i>	
þæt þu fleo and beorge þinum life." Æfter ðysum	161
<i>to flee and save your life." After these</i>	
wordum Hellanicus fram him gewænde and Apollonius het hine	162
<i>words Hellanicus turned from him and Apollonius commanded he</i>	
eft to him geclipian and cwæð to him: "ðæt wyrreste þingc þu	163
<i>be summoned to him again and said to him: "You did an very bad thing</i>	
didest þæt þu me warnodest. Nym nu her æt me hunteontig	164
<i>when you warned me. Take now here from me one hundred</i>	
punda goldes and far to Antiocho þam cyngc and sege him þæt	165
<i>pounds of gold and go to Antiochus the king and tell him that</i>	

me sy þæt heafod fram þam hneccan acorfen, and bring þæt	166
<i>my head has been cut off from my neck, and bring</i>	
word þam cyngre to blisse: þonne hafast þu mede and eac clæne	167
<i>this message to gladden the king: then you have a reward and also</i>	
handa fram þæs unscæðþigan blode." ða cwæð Hellanicus: "Ne	168
<i>hands free of the blood of an innocent man." Then Hellanicus said: It</i>	
gewurðe þæt, hlaforð, þæt ic mede nime æt ðe for þisum	169
<i>is not appropriate, lord, that I take a reward from you for this</i>	
þingum, forðon þe mid godum mannum nis næðer ne gold ne	170
<i>deed because among good men neither gold nor</i>	
seolfor wið godes mannes freondscipe wiðmeten." Hi toeodon	171
<i>silver compares to a good man's friendship." He left</i>	
þa mid þisum wordum.	172
<i>then with these words.</i>	
IX. And Apollonius sona gemette oðerne cuðne man ongear	173
<i>And Apollonius immediately met another countryman coming</i>	
hine gan þæs wæs Stranguilio gehaten. "Hlaforð geong	174
<i>toward him who was called Stranguilio. "Young lord</i>	
Apolloni, hwæt dest ðu þus gedrædfedum mode on þisum londe?"	175
<i>Apollonius, what are you thus doing here with a fearful mind?"</i>	
Apollonius cwæð: "Ic gehirde secgan þæt ic wære forðmed."	176
<i>Apollonius said: "I have heard tell that I have a price on my head."</i>	
Stranguilio cwæð: "Hwa forðemde þe?" Apollonius cwæð:	177
<i>Stranguilio said: "Who put the bounty on you?" Apollonius said:</i>	
"Antiochus se cyngc." Stranguilio cwæð: "For hwilcum intin-	178
<i>"Antiochus the king." Stranguilio said: "Why?"</i>	
gum?" Apollonius sæde: "Forðam þe ic bæd his dohtor me to	179
<i>Apollonius said: "Because I asked his daughter to marry me</i>	

gemæccan, be þare ic mæg to soðe secgan þæt heo his egen	180
<i>in which matter I might truthfully say that she was his own</i>	
gemæcca wære. Forðam gif hit gewurðan mæg, ic wille me	181
<i>wife. Therefore, if it can happen, I want to hide myself</i>	
bedihlian on eowrum eðle." Æa cwæð Stranguilio: "Hlaford	182
<i>in your native land." Then Stranguilio said: "Lord</i>	
Apolloni, ure ceaster is þearfende and ne mæg þine æðel	183
<i>Apollonius, our citystate is poor and may not support your nobility,</i>	
borennesse acuman, forðon we þolian þone heardestan	184
<i>because we suffer a most severe and very cruel</i>	
hyngor and þone reðestan and minre ceasterwaru nis nan hælo	185
<i>famine and my fellow citizens are no hope of safety</i>	
hiht, ac se wæltreowesta deað stent ætforan urum eogum." Æa	186
<i>but the cruellest death stands before our eyes." Then</i>	
cwæð Apollonius: "Min se leofesta freond Stranguilio, þanca	187
<i>Apollonius said: "My dearest friend Stranguilio, thank</i>	
Gode þæt He me fliman hider to eowrum gemæran gelædde.	188
<i>God that he led me, a fugitive, to your territory.</i>	
lc sille eowrum ceastergewarum hundteontig þusenda mittan	189
<i>I will give your citizens a hundred thousand measures</i>	
hwætes gif ge minne fleam bedigliað." Mid þi þe Stranguilio þæt	190
<i>of wheat if they will conceal my flight." When Stranguilio heard</i>	
gehirde, he hine astrehte to his fotum and cwæð: "Hlaford	191
<i>that, he stretched himself at his feet and said: "Lord</i>	
Apolloni, gif þu þissere hungrigan ceasterwaru gehelpest, na	192
<i>Apollonius, if you help this starving nation, not only</i>	
þæt an we willað þinne fleam bediglian, ac eac swilce, gif þe	193
<i>will we conceal your flight, but also, if</i>	

neod gebirað, we willað campian for ðinre hælo."	194
<i>need arises, we will fight for your safety."</i>	
X. ða astah Apollonius on þæt domsetl on þare stræte and	195
<i>Then Apollonius climbed onto the tribunal there on the street and</i>	
cwæð to ðam andweardan ceasterwarum: "Ge tharsysce ceaster-	196
<i>said to the townspeople who were present: "All you Tarsian citizens,</i>	
waran, ic Apollonius se tirisca ealdorman eow cyðe þæt ic	197
<i>I, Apollonius the prince of Tyre, say to you that I</i>	
gelife þæt ge willan beon gemindige þissere fremfulnesse and	198
<i>believe that you will be mindful of this good deed and</i>	
minne fleam bediglian. Wite ge eac þæt Antiochus se cyngc me	199
<i>will conceal my flight. Know also that Antiochus the king</i>	
aflimed hæfð of minum earde, ac for eowre gesælðe gefultu-	200
<i>has banished me from my land, but for your happiness, with God</i>	
migendum Gode ic eom hider cumen. Ic sille eow soðlice hund-	201
<i>helping, I have come here. I will give you fully a hundred</i>	
teontig þusenda mittan hwætes to ðam wurðe þe ic hit bebohte on	202
<i>thousand measures of wheat for the price that I bought it in</i>	
minum lande." ða ða þæt folc þæt gehirde, hi wæron bliðe ge-	203
<i>my own land." When the people heard that, they became happy</i>	
wordene and him georne þancodon and to geflites þone hwæte	204
<i>and thanked him eagerly and eagerly brought up the wheat.</i>	
up bæron. Hwæt þa Apollonius forlet his þone wurðfullan	205
<i>Indeed, then Apollonius left this royal rank of his</i>	
cynedom and manges naman þar genam mæ þonne	206
<i>and took the name of merchant rather than</i>	
gifendes, and þæt wyrð þe he mid þam hwæte genam he ageaf	207
<i>of benefactor, and that price which he took in return for the wheat</i>	

sona agean to ðære ceastre bote. ðæt folc wearð ða swa fagen his 208  
*he immediately returned again for the relief of the town. Those people*  
cystignessa and swa þancful þæt hig worhton him ane anlic- 209  
*rejoiced so in his generosity and were so thankful that they built him*  
nesse of are, and on ðære stræte stod and mid þære swiðran hand 210  
*a statue of bronze, and it stood there in the street and it held the*  
þone hwæte heold and mid þam winstran fet þa mittan træd, and 211  
*wheat with its right hand and stood on a bushel with its left foot, and*  
þaron þus awriten: "ðas gifu seald seo ceasterwaru on Tharsum 212  
*it was thus written there: "The citizens of Tarsus give this gift*  
Apollonio þam tiriscan, forðam þe he þæt folc of hungre alesde 213  
*to Apollonius of Tyre, because he delivered these people from*  
and heora ceastre gestaðolode." 214  
*starvation and restored their city."*  
XI. Æfter þisum hit gelamp binnon feawum monðum þæt 215  
*After this it happened within a few months that*  
Stranguilio and Dionisiade his wif gelærdon Apollonius þæt he 216  
*Stranguilio and Dionisiade his wife advised Apollonius that he*  
ferde on scipe to Pentapolim þære ciriniscan birig and cwædon 217  
*should sail to the Cyrenian city of Pentapolis for protection and said*  
þæt he mihte þar bediglan beon and þar wunian. And þæt folc 218  
*that could dwell there and be hidden. And the people*  
hine þa mid unasecgendlice wurðmynte to scipe gelæddon, and 219  
*led him to the ship with indescribable honor, and*  
Apollonius hi bæd ealle gretan and on scip astah. Mid þi þe hig 220  
*Apollonius bade them all farewell and boarded the ship. When they*  
ongunnon þa rowan and hi forðwerd wæron on heora weg, þa 221  
*began to sail and were progressing on their way, then*



wearð ðare sæ smiltness awænd færinga betwux twam tidum	222
<i>it happened that the calmness of the sea suddenly changed within two</i>	
and wearð micel reownes aweht, swa þæt seo sæ cnyste þa heofon-	223
<i>hours and a great storm arose so that the sea beat against the stars</i>	
lican tungla and þæt geweałc þara yða hwaðerode mid windum.	224
<i>of heaven and the rolling of the waves roared with the winds.</i>	
ƥartoecan comen eastnorðerne windas and se angrislica	225
<i>Moreover the northeasterly wind came up, and a horrible</i>	
suðwesterna wind him ongean stod and þæt scip eal tobærst.	226
<i>southwesterly wind met it head on, and the ship burst all to pieces.</i>	
XII. On ðissere egeslican reownesse Apollonius geferan ealle	227
<i>In this terrible storm all Apollonius's companions</i>	
forwurdon to deaðe, and Apollonius ana becom mid sunde to	228
<i>died, and Apollonius alone came by swimming to</i>	
Pentapolim þam ciriniscan lande and þar up eode on þam	229
<i>the Cyrenian land of Pentapolis and there went up on the</i>	
strande. ƥa stode he nacer on þam strande and beheold þa sæ	230
<i>beach. Then he stood naked on the beach and looked at the sea</i>	
and cwæð: "Eala þu sæ Neptune, manna bereafigend and	231
<i>and said: "Alas, Neptune, you seagod, you despoiler of men and</i>	
unscæddigra beswicend, þu eart wælreowra þonne Antiochus se	232
<i>betrayed of the innocent, you are crueler than Antiochus the</i>	
cyngc. For minum þingum þu geheolde þas wælreownesse þæt	233
<i>king. For your cruelty has ruled my fate so that</i>	
ic þurh ðe gewurde wædla and þearfa, and þæt se wælreowestra	234
<i>through you I might become poor and needy, and that that very cruel</i>	
cyngc me þy eað fordon mihte. Hwidher mæg ic nu faran? Hwæs	235
<i>king might destroy me easily by this. Where may I go now? What</i>	

mæg ic biddan oððe hwa gifð þam uncuðan lifes fultum?" Mid	236
<i>may I ask for or who will save a stranger's life?" When</i>	
þi þe he þas þinc was sprecende to him silfum, þa færinga	237
<i>he was saying this to himself, then suddenly</i>	
geseah he sumne fiscere gan, to þam he beseah and þus sarlice	238
<i>he saw a certain fisherman go by; he begged him earnestly and spoke</i>	
cwæð: "Gmiltsa me, þu ealde man, sy þæt þu sy... gemildsa me	239
<i>thus sorrowfully: Take pity on me, old man, be it whatever you may</i>	
<i>be...pity me,</i>	
nacodum, forlidenum, næs na of earmlicum birdum geborenum,	240
<i>naked, shipwrecked, born of a birth not at all lowly,</i>	
and ðæs ðe ðu gearo forwite hwam ðu gemiltsige, ic eom Apol-	241
<i>and that you may know readily beforehand whom you take pity on, I am</i>	
lonius se tirisca ealdorman." ða sona swa se fiscere geseah þæt	242
<i>Apollonius, the prince of Tyre." Then as soon as the fisherman saw that</i>	
se iunga man æt his fotum læg, he mid mildheortnesse hine up	243
<i>young man lay at his feet, he lifted him up with compassion</i>	
ahof and lædde hine mid him to his huse and ða estas him	244
<i>and led him home with him and laid before him the delicacies</i>	
beforan legde þe he him to beodenne hæfde. ða git he wolde be	245
<i>that he had to offer him. When he would by his power</i>	
his mihte maran arfæstness him gecyðan, toslat þa his wæfels	246
<i>show him yet more kindness, then he tore his cloak</i>	
on twa and sealde Apollonige þone healfan dæl þus cweðende:	247
<i>in two and gave Apollonius half, speaking thus:</i>	
"Nim þæt þu gemete sumne þe þe gemiltsige. Gif ðu ne finde nænne	248
<i>"Take it that you might meet someone that might take pity on you. If you</i>	

þe þe gemiltsian wille, wænd þonne hider ongean and	249
<i>find no one who will take pity on you, then turn your way hither again</i>	
genihtsumige unc bam mine litlan æhta and far þe on fiscnoð	250
<i>and my little possessions will suffice for both of us and you will go</i>	
mid me. ðeahhwæðre ic mynegie þe, gif þu fultumiendum Gode	251
<i>fishing with me. However, I exhort you, if with God helping you, you</i>	
becymst to ðinum ærran wurðmynte, þæt þu ne forgite mine	252
<i>come to your former worthiness, that you do not forget my</i>	
þearfendlican gegirlan." ða cwæð Apollonius: "Gif ic þe ne	253
<i>tattered garments." Then Apollonius said: "If I don't remember you</i>	
geþence þonne me bet bið, ic wisce þæt ic eft forlidenesse	254
<i>when I am better off, I wish that I again suffer shipwreck</i>	
gefare and þinne gelican eft ne gemete."	255
<i>and do not again meet your equal."</i>	
XIII. Æfter þisum wordum he eode on ðine weg þe him	256
<i>After these words he went on the path that had been shown to him</i>	
getæht wæs oð ðæt he becom to þære ceastre geate and ðar in	257
<i>until he came to the city gate, and he went in there.</i>	
eode. Mid þi þe he þohte hwæne he biddan mihte lifes fultum,	258
<i>When he wondered whom he might ask to save his life,</i>	
þa geseah he ænne nacode cnapan geond þa stræte yrnan, se wæs	259
<i>then he saw a naked boy running through the street, who was</i>	
mid ele gesmerod and mid scitan begird and bæc iungre manna	260
<i>smear'd with oil and wrapped in a towel, and he carried in his hands</i>	
plegan on handa to ðam bæðstede belimpende and cliopode	261
<i>young men's playthings suitable for the baths, and he cried out</i>	
micelre stæfne and cwæð: "Gehyre ge ceasterwara, gehyre ge	262
<i>loudly and said: " Hear ye, citizens, hear ye</i>	

ælfædige, frige and þeowe, æðele and unæðele, se bæðstede is	263
<i>foreigners, freeman and slave, nobleman and commoner, the baths</i>	
open." Ða Ða Apollonius þæt gehirde he hine unscriðde þam	264
<i>are open." When Apollonius heard that, he removed the</i>	
healfan scicilse Ðe he on hæfde and eode into Ðam þweale, and	265
<i>half a cloak that he had on and went into the baths, and</i>	
mid þi þe he beheold heora anra gehwylcne on heora weorce, he	266
<i>while he watched each of the men at their training, he</i>	
sohte his gelican, ac he ne mihte hine þar finden on Ðam flocce.	267
<i>looked for his equal, but he could not find one in that group.</i>	
Ða færinga com Arcestrates, ealre þare þeode cyningc, mid	268
<i>Then suddenly Arcestrates, the king of the entire nation, entered with</i>	
micelre mænio his manna and in eode on þæt bæð. Ða aƷan se	269
<i>a big crowd of his people and went into the baths. When the king</i>	
cyngc plegan wið his geferan mid þoðere and Apollonius hine	270
<i>had begun to play ball with his companions and Apollonius</i>	
gemæƷnde swa swa God wolde on Ðæs cyninges plegan and	271
<i>had mixed into the king's play just as God wanted, he</i>	
yrnende þone Ðoðor Ʒelæhte, and mid swiftre rædnesse Ʒeslegene	272
<i>caught the ball on the run and with quick precision, he hit it</i>	
ongean Ʒesænde to Ðam plegendan cynge. Eft he aƷean asænde;	273
<i>and returned it to the king at his game. He returned it in turn;</i>	
he rædlice sloh swa he hine næfre feallan ne let. Se cyngc Ða	274
<i>he threw quickly so he never allowed it to fall. When the king</i>	
oncneow þæs iungan snelnesse þæt he wiste þæt he næfde his	275
<i>had seen for himself the agility of this young man, he knew that he</i>	
Ʒelican on þam plegan, þa cwæð he to his geferan: "Ʒað eow	276
<i>had not played anyone equal to him, then he said to his companions:</i>	

heonon. <i>Þes cniht, þæs þe me þingð, is min gelica.</i> " <i>Þa ða Apol-</i>	277
<i>"Go away. It seems to me that this knight is my equal."</i> <i>When Apol-</i>	
<i>lonius gehyrde þæt se cyning hyne herede, he ærn rædlice and</i>	278
<i>heard that the king praised him, he ran quickly and</i>	
<i>genealæhte to ðam cyngc and mid gelærdre handa he swang</i>	279
<i>approached the king and with practiced hands he spun</i>	
<i>þone top mid swa micelre swiftnesse þæt se cyngc wæs gefuht</i>	280
<i>a top with such great speed that the king seemed</i>	
<i>swilce he of ylde to iuguðe gewænd wære, and æfter þam on his</i>	281
<i>as if he had been returned from age to youth, and after that</i>	
<i>cynesetle he him gecwemlice ðenode. And þa ða he ut eode of</i>	282
<i>he served him courteously on his throne. And when he went out of</i>	
<i>ðam bæðe, he hine lædde be þære handa and him þa siððan</i>	283
<i>the baths, he led him by the hands and afterwards</i>	
<i>þanon gewænde þæs weges þe he ær com.</i>	284
<i>he turned himself from there, to the path he had come along previously.</i>	
XIV. <i>Þa cwæð se cyningc to his mannum siððan Apollonius</i>	285
<i>Then the king said to his men after Apollonius</i>	
<i>agan wæs: "Ic swerige þurh ða gemænan hælo þæt ic me næfre</i>	286
<i>was gone: "I swear on all our heads that I never</i>	
<i>be ne baðode þonne ic dide todæge nāt ic þurh hwilces iunges</i>	287
<i>enjoyed my bath more than I did today through the service of some</i>	
<i>mannes þenunge." Þa beseah he hine to anum his manna and</i>	288
<i>young man I didn't know." The he looked at one of his men and</i>	
<i>cwæð: "Ga and gewite hwæt se iunga man sy þe me todæg swa</i>	289
<i>said: "Go and find out what the young man may be who oblidge me</i>	
<i>wel gehirsumode." Se man ða eode æfter Apollonio. Mid þi þe</i>	290
<i>so well today. The the man went after Apollonius. When</i>	

he geseah þæt he wæs mid horhgum scicelse bewæfed, 291  
*he saw that he was clothed in a dirty cloak,*  
 þa wænde he ongear to ðam cyngc and cwæð: "Se iunga 292  
*then he returned to the king and said: "The young*  
 man þe þu æfter axsoðest is forliden man." Ða cwæð se cyngc: 293  
*man that you asked about has been ship wrecked." Then the king said:*  
 "Ðurh hwæt wast þu þæt?" Se man him andswerode and cwæð: 294  
*"How do you know that?" The man replied to him and said:*  
 "Ðeah he hit silf forswige, his gegirle hine geswutelað." Ða cwæð 295  
*"Although he himself conceals it, his cloak reveals it." Then said*  
 se cyngc: "Ga ræðlice and sege him þæt se cyngc bit ðe þæt þu 296  
*the king: "Go quickly and tell him that the king bids you to*  
 come to his gereorde." Ða Apollonius þæt gehyrde, he þam 297  
*come to his feast." When Apollonius heard that, he consented to it*  
 gehyrsumode and eode forð mid þam men oð þæt he becom to 298  
*and went forth with the man until he came to*  
 ðæs cynges healle. Ða eode se man in beforan to ðam cyngc and 299  
*the king's hall. Then the man went in to the king first and*  
 cwæð: "Se forliden man is cumen þe þu æfter sændest, ac he 300  
*said: "The ship wrecked man that you sent after has arrived, but he*  
 ne mæg for scame in gan buton scrude." Ða het se cyngc hine 301  
*is ashamed to come in without clothes." Then the king commanded*  
 sona gescriðan mid wurðfullan scrude and het hine in gan to 302  
*that he be provided immediately with a suitable garment and ordered*  
 ðam gereorde. Ða eode Apollonius in and gesæt þar him getæht 303  
*him enter the feast. Then Apollonius went in and sat where he was*  
 wæs ongear ðone cyngc. Ðar wearð ða seo ðenung in geboren 304  
*told to, facing the king. Then the meal was brought in there*

and æfter ðam cynelic gebeorscipe and Apollonius nan ðingc ne	305
<i>and after that a kingly beer party, and Apollonius ate nothing,</i>	
æt, ðeah ðe ealle oðre men æton and bliðe wæron, ac he beheold	306
<i>although all the other men ate and were happy, but he looked at</i>	
þæt gold and þæt seolfor and ða deorwurðan reaf and ða beodas	307
<i>the gold and the silver and the costly clothes and the tables</i>	
and þa cynelican þenunga. ða ða he þis eal mid sarnesse be-	308
<i>and the royal dinner service. While he looked at all this sorrowfully,</i>	
heold, ða sæt sum eald man and sum æfestig ealdorman be þam	309
<i>there sat a certain envious old nobleman next to the king.</i>	
cyngc. Mid þi þe he geseah þæt Apollonius swa sarlice sæt and	310
<i>When he saw that Apollonius sat so sadly and</i>	
ealle þingc beheold and nan ðingc ne æt, ða cwæð he to ðam	311
<i>looked at everything and ate nothing, then he said to the</i>	
cyngc: "ðu goda cungc, efne þes man þe þu swa well wið gedest,	312
<i>king: "Good king, behold the man who you treated so well,</i>	
he is swiðe æfestful for ðinum gode." ða cwæð se cyngc: "ðe	313
<i>he is envious of your goods." Then the king said: "You</i>	
misþingð. Soðlice þes iunga man ne æfestigað on nanum ðingum	314
<i>are mistaken. Truly, this young man does not envy anything</i>	
þe he her gesihð, ac he cyð þæt he hæfd fela forloren." ða beseah	315
<i>that he has seen here, but he knows that he has lost a lot." Then</i>	
Arcestrates se cyngc bliðum andwlitan to Apollonio and cwæð:	316
<i>Arcestrates the king looked at Apollonius with a cheerful face and</i>	
"ðu iunga man, beo bliðe mid us and gehiht on God þæt þu	317
<i>said: "Young man, be merry with us and trust in God that you</i>	
mote silf to ðam selran becumen."	318
<i>youself might come to prosperity."</i>	

XV. Mid þi ðe se cyning þas word gecwæð, ða færinga þar	319
<i>When the king had said these words, then suddenly the king's young daughter</i>	
eode in ðæs cynges iunge dohtor and cyste hyre fæder and ða	320
<i>came in there and kissed her father and then</i>	
yumbsittendean. ða heo becom to Apollonio, þa gewænde heo	321
<i>the dinner guests sitting around the table. When she came to Apollonius. she turned to</i>	
ongean to hire fæder and cwæð: "ðu goda cyningc and min se	322
<i>face her father and said: "Good king and my</i>	
leofesta fæder, hwæt is þes iunga man þe ongear ðe on swa wurð-	323
<i>beloved father, who is this young man with the long face who sits</i>	
licum sette sit mid sarlicum andwitan? Nat ic hwæt he be-	324
<i>opposite you in so worthy a seat? I don't know what he is</i>	
sorgað." ða cwæð se cyningc: "Leofe dohtor, þes iunga man is	325
<i>troubled about." Then the king said: "Dear child, this young man is</i>	
forliden and he gecwemde me manna betst on ðam plegan,	326
<i>ship wrecked, and he has pleased me as the best of the men at the game,</i>	
forðam, ic hine gelaðode to ðysum urum gebeorscipe. Nat ic	327
<i>therefore, I invited him to this beerparty of ours. I don't know</i>	
hwæt he is ne hwanon he is, ac gif ðu wille witan hwæt he sy,	328
<i>who he is nor where he comes from, but if you want to know who he</i>	
axsa hine, forðam þe gedafenað þæt þu wite." ða eode þæt mæden	329
<i>is, ask him, because it is fitting that you know." Then the girl went</i>	
to Apollonio and mid forwandigendre spræce cwæð: "ðeah ðu	330
<i>to Apollonius and in a respectful speech said: "Although you</i>	
stille sy and unrot, þeah ic þine æðelborenesse on ðe geseo. Nu	331



stille sy and unrot, þeah ic þine æðelborenesse on ðe geseo. Nu 331  
*are silent and sad, nevertheless I see your noble birth within you.*  
 þonne gif ðe to hefig ne þince, sege me þinne naman and þin 332  
*Now then if it doesn't seem to you too troublesome, tell me your name*  
 gelymp ære ce me." ða cwæð Apollonius: "Gif ðu for neode 333  
*and tell me your circumstances." Then Apollonius said: "If you must*  
 æxsast æfter minum naman, ic secge þe ic hine forleas on sæ. 334  
*ask about my name, I will tell you I lost it at sea.*  
 Gif ðu wilt mine æðelborenesse witan, wite ðu þæt ic hig 335  
*If you want to know about my noble birth, know that I left it*  
 forlet on Tharsum." ðæt mæden cwæð: "Sege me 336  
*in Tarsus." The girl said: "Tell me*  
 gewislicor þæt ic hit mæge understandan." 337  
*more precisely so that I might understand."*  
 XVI. Apollonius þa soðlice hyre ærehte ealle his gelymp and 338  
*Then Apollonius truly told her all his troubles and*  
 æt þare spræcan ende him feollon tearas of ðam eagum. Mid þy 339  
*at the end of his story, tears fell from his eyes. When*  
 þe se cyngc geseah, he bewænde hine ða to ðare dohtor and 340  
*the king noticed, he turned himself toward his daughter and*  
 cwæð: "Leofe dohtor, þu gesingodest; mid þy þe þu woldest 341  
*said: "Dear daughter, you have erred; when you wanted*  
 witan his naman and his gelimp, þu hæfst nu geedniwod his 342  
*to know his name and his circumstances, you have renewed his*  
 ealde sar. Ac ic bidde þe þæt þu gife him swa hwæt swa ðu 343  
*old sorrow. I ask you to give him whatever you*  
 wille." ða ða þæt mæden gehirde þæt hire wæs alyfed fram hire 344  
*want to." When the maiden heard that she was allowed by her*

fæder þæt heo ær hyre silf gedon wolde, ða cwæð heo to Apol- 345  
*father what she herself wanted to do before, then she said to*  
lonio: "Apolloni, soðlice þu eart ure. Forlæt þine murchunge 346  
*Apollonius: "Truly, Apollonius, you are ours. Let your grief go,*  
and nu ic mines fæder leafe habbe, ic gedo ðe weligne." Apol- 347  
*and now I have my father's leave, I will make you wealthy*  
lonius hire þæs þancode, and se cyngc blissode on his dohtor 348  
*Apollonius thanked her for this, and the king rejoiced in his daughter's*  
welwillendessness and hyre to cwæð: "Leofe dohtor hat feccan 349  
*kindness and said to her: "Dear child, command your harp be brought,*  
þine hearpan and gecig ðe to þine frynd and afirsa fræm þam 350  
*and call your friends to you, and take away the sorrow from this*  
iungan his sarness." ða eode heo ut and het feccan hire hearpan, 351  
*young man." Then she went out and ordered her harp to be fetched,*  
and sona swa heo hearpian ongan heo mid winsumum sange 352  
*and she immediately began to play her harp, and she mingled the*  
gemægnde þare hearpan sweg. ða ongunnunon ealle þa men hi 353  
*music of her harp with a sweet song. Then all the men began*  
herian on hyre swegcræft and Apollonius ana swigode. ða 354  
*to praise her skill at music, and Apollonius alone remained silent.*  
cwæð se cyningc: "Apolloni, nu ðu dest yfele, forðam þe ealle 355  
*Then the king said: "Apollonius, now you do wrong, because all the*  
men heriað mine dohtor on hyre swegcræfte and þu ana hi 356  
*men compliment my daughter on her singing and you alone*  
swigende tælst." Apollonius cwæð: "Eala ðu goda cyngc, gif ðu 357  
*by being silent censure." Apollonius said: "Lo, good king, if you*  
me gelifst, ic secge þæt ic ongite þæt soðlice þin dohtor gefeol on 358  
*give me leave, I say that I feel that truly your daughter fell into*

swegcræft ac heo næfð hine na wel geleornod. Ac hat me nu 359  
*music but she was not taught it well. But order now that the*  
 sillan þa hearpan; þonne wast þu þæt þu nu git næst." Arcestrates 360  
*harp be given to me; then you will know what you do not yet know."*  
 se cyning cwæð: "Apolloni, ic oncnawe soðlice þæt þu eart on 361  
*Arcestrates the king said: "Apollonius, I know truly that you have been*  
 eallum, þingum wel gelæred." ða het se cyng sillan Apollonige 362  
*well taught in all things." Then the king ordered the harp to be given*  
 þa hearpan. Apollonius þa ut eode and hine scridde and sette 363  
*to Apollonius. Then Apollonius went out and dressed himself and put*  
 ænne cynehelm uppon his heafod and nam þa hearpan on his 364  
*a garland on his head and took the harp in his*  
 hand and in eode and swa stod, þæt se cyngc and ealle þa ymb- 365  
*hand and went back in and stood in such a way that the king and all*  
 sittendean wendon þæt he nære Apollonius ac þæt he wære Apol- 366  
*the dinner guests thought that he was not Apollonius but that he was*  
 lines ðara hæðenra God. ða wearð stilnes and swige geworden 367  
*Apollo, the God of the heathens. Then it became still and silence settled*  
 innon ðare healle. And Apollonius his hearpnægl genam and 368  
*on the hall. And Apollonius took his harp pick, and*  
 he þa hearpestrengas mid cræfte æstirian ongan and þare hearpan 369  
*he then began to pluck the harpstrings with artistry and to mingle*  
 sweg mid winsumum sange gemægnde. And se cyngc silf 370  
*the music of the harp with a sweet song. And the king himself*  
 and ealle þe þar andwearde wæron micelre stæfne cliopodon and 371  
*and everyone that was present shouted loudly and praised him.*  
 hine heredon. Æfter þisum forlet Apollonius þa hearpan and 372  
*After this Apollonius then put aside the harp and*

plegode and fela fægera þinga þar forð teah, þe þam folce unge-	373
<i>brought forth a drama and many pleasant things, which to these</i>	
cnawen wæs and ungewunelic, and heom eallum þearle licode	374
<i>people were unknown and unusual, and each thing that he did pleased</i>	
ælc þara þinga ðe he forð teah.	375
<i>them all very much.</i>	
XVII. Soðlice mid þy þe þæs cynges dohtor geseah þæt	376
<i>Truly when the king's daughter saw that</i>	
Apollonius in eallum godum cræftum swa wel wæs getogen,	377
<i>Apollonius was so well trained in all the fine arts,</i>	
þa gefeol hyre mod on his lufe. ða æfter þæs beorscipes	378
<i>then her mind fell to loving him. Then after the beerparty</i>	
geendunge cwæð þæt mæden to ðam cynge: "Leofa fæder	379
<i>ended, the maiden said to the king: "Daddy dear,</i>	
þu lyfdest me litle ær þæt ic moste gifan Apollonio swa hwæt	380
<i>you allowed to me a little before that I might give Apollonius what-</i>	
swa ic wolde of þinum goldhorde." Arcestrates se cyng cwæð to	381
<i>ever I wanted to from your treasury." Arcestrates the king said to</i>	
hyre: "Gif him swa hwæt swa ðu wille." Heo ða swiðe bliðe, ut	382
<i>her: "Give him whatever you want to." Then truly happy, she went out</i>	
eode and cwæð: "Lareow Apolloni, ic gife þe be mines fæder	383
<i>and said: "You, learned Apollonius, I give you by my father's</i>	
leafe twa hund punda goldes and feower hund punda gewihte	384
<i>leave two hundred pounds of gold, and four hundred pounds weight</i>	
seolfres and þone mæstan dæl deorwurðan reafes and twentig	385
<i>of silver and a very large quantity of costly clothes and twenty</i>	
ðeowa manna." And heo þa þus cwæð to ðam þeowum mannum:	386
<i>serving men." And she spoke thus to the serving men:</i>	

"Berað þas þingc mid eow þe ic behet Apollonio, minum lareowe 387  
*"Bring the things with you that I have promised to Apollonius, my tutor,*  
 and lecgað innon bure beforan minum freondum." Þis wearð þa 388  
*and lay them in the room in front of my friends." This was then*  
 þus gedon æfter þare cwene hæse, and ealle þa men hire gife 398  
*thus done according to the command of the queen, and all the men*  
 heredon ðe hig gesawon. Ða soðlice geendode þe gebeorscipe, 390  
*praised the gifts which they saw. Then the beerparty truly ended,*  
 and þa men ealle arison and gretton þone cyngc and ða cwene 391  
*and the men all got up and toasted the king and queen*  
 and bædon hig gesunde beon and ham gewædon. Eac swilce 392  
*bade them be well and turned toward home. Apollonius also*  
 Apollonius cwæð: "Ðu goda cyngc and earmra gemiltsigend, and 393  
*said: "Good king, pitier of the unfortunate, and*  
 þu cwene lare lufigend, beon ge gesunde." He beseah eac to ðam 394  
*you queen, lover of learning, be of good health. He also looked at the*  
 þeowum mannum þe þæt mæden him forgifen hæfde and heom 395  
*serving men that the maiden had given him and said to them:*  
 cwæð to: "Nimað þas þing mid eow þe me seo cwene forgeaf and 396  
*"Take the things with you that the queen gave me, and*  
 gan we secan ure gesthus þæt we magon us gerestan." Ða adred 397  
*we will go to seek ourselves a guest-house so that we may rest*  
*ourselves."*  
 þæt mæden þæt heo næfre eft Apollonium ne gesawe swa raðe 398  
*Then the maid was afraid that she would never again see Apollonius as*  
 swa heo wolde, and eode þa to hire fæder and cwæð: "Ðu goda 399  
*readily as she wanted to, and she went to her father and said: "Good*

cyningc, licað ðe wel þæt Apollonius þe þurh us todæg gegodod 400  
*king, do you like it well that Apollonius who through us today became rich*  
 is þus heonon fare and cuman yfele men and bereafian hine?" 401  
*will thus be going away and evil men will come and rob him?"*  
 Se cyngc cwæð: "Wel þu cwæde. Hat him findan hwar he hine 402  
*The king said: "You have spoken well. Command him to find where he*  
 mæge wurðlicost gerestan." ða dide þæt mæden swa hyre be- 403  
*might rest himself honorably." Then the maiden did as she was bidden ,*  
 boden wæs and ðar in eode Gode þancigende ðe him ne for- 404  
*and he went in there thanking God who had not refused him*  
 wyrnde cynelices wurðscipes and frofres. 405  
*kingly honor and solace.*  
 XVIII. Ac þæt mæden hæfde unstillle niht mid þare lufe 406  
*But the maiden had a restless night on account of the love*  
 onæled þara worda and sanga þe heo gehyrde æt Apollonige, 407  
*kindled by the words and songs that she heard from Apollonius,*  
 and na leng heo ne gebad ðonne hit dæg wæs ac eode sona swa 408  
*and she waited no longer than it was day, but she went as soon as*  
 hit leoht wæs and gesæt beforan hire fæder bedde. ða cwæð 409  
*it was light and sat in front of her father's bed. Then said*  
 se cyngc: "Leofe dohtor, for hwi eart ðu þus ærwacol?" ðæt 410  
*the king: "Dear child, why are you thus awake so early?" The*  
 mæden cwæð: "Me awehton þa gecnerdnessan þe ic girstandæg 411  
*girl said: "The accomplishments that I heard yesterday awoke me.*  
 gehyrde. Nu bidde ic ðe forðam þæt þu befæste me urum 412  
*Now I ask you therefore that you entrust me to your*  
 cuman Apollonige to lare." ða wearð se cyningc þearle geblissod 413  
*guest Apollonius to teach." Then the king became very happy*

and het feccan Apollonium and him to cwæð: "Min dohtor 414  
*and commanded that Apollonius be fetched and said to him: "My*  
 girnð þæt heo mote leornian æt þe ða gesæligan lare ðe þu canst, 415  
*daughter wants to earn from you the superior knowledge that you*  
 and gif ðu wilt þisum þingum gehyrsum beon, ic swerige ðe 416  
*know, and if you will be obedient in this matter, I swear to you*  
 þurh mines rices mæгна þæt swa hwæt swa ðu on sæ forlure 417  
*on my great kingdom that whatever you lost in the sea*  
 ic ðe þæt on lande gestaðelige." Ða ða Apollonius þæt gehyrde, 418  
*I will restore that to you on land." When Apollonius heard that,*  
 he onfengc þam mædenne to lare and hire tæhte swa wel swa 419  
*he took on the maiden to teach and taught her as well as*  
 he silf geleornode. 420  
*he himself had learned.*  
 XIX. Hyt gelæmp ða æfter þisum binnon feawum tidum þæt 421  
*It happened after this, within a few days, that*  
 Arcestrates se cyngc heold Apollonius hand on 422  
*Arcestrates the king held Apollonius hand in*  
 handa and eodon swa ut on ðære ceastre stræte. Ða æt nyhstan 423  
*hand and so went out onto the street of the city. Then shortly*  
 comon ðar gan ongearn hy þry gelærede weras and æþelborene, 424  
*afterwards there came going in the opposite direction three learned*  
*and nobly born men,*  
 þa lange ær girndon þæs cyninges dohtor. Hi ða ealle þry 425  
*who long before had wanted the daughter of the king. Then they all*  
 togædere anre stæfne gretton þone cyngc. Ða smercode se cyng 426  
*three together with one voice hailed the king. Then the king smiled*

and heom to beseah and þus cwæð: "Hwæt is þæt þæt ge me 427  
*and looked at them and thus spoke: "Why is it that you greeted me*  
 anre stæfne gretton?" ða andswerode heora an and cwæð: "We 428  
*with one voice?" Then one of them answered and said: "We*  
 bædon gefirn þyne dohtor and þu us oftrædlice mid elcunge 429  
*sought your daughter long ago, and you habitually tormented us with*  
 geswæncst. Forðam we comon hider todæg þus togædere. We 430  
*delay. Therefore, we have come here today thus together. We*  
 syndon þyne ceastergewaran of æðelum gebyrdum geborene. 431  
*are your citizens, born of noble stock.*  
 Nu bidde we þe þæt þu geceose þe ænne of us þrym hwilcne þu 432  
*Now we ask you that you choose whichever one of us three*  
 wille þe to aðume habban." ða cwæð se cyngc: "Nabbe ge na 433  
*you want to have as a son-in-law. Then the king said: "You have not*  
 godne timan aredodne. Min dohtor is nu swiðe bisy ymbe hyre 434  
*hit upon a good time at all. My daughter is now truly so busy with her*  
 leornunga, ac þe læs þe ic eow a leng slæce, awritað eowre naman 435  
*studies, but lest I delay you longer, write your names*  
 on gewrite and hire morgengife; þonne asænde ic þa gewrita 436  
*in letters and her marriage gift; then I will send the messages*  
 minre dohtor þæt heo sylf geceose hwilcne eowerne heo wille." 476  
*to my daughter so that she herself may choose whichever of you she*  
*wants."*  
 ða didon ða cnihtas swa and se cyngc nam ða gewrita and 438  
*Then the knights did so, and the king took the messages and*  
 geinseglode hi mid his ringe and sealde Apollonio þus cweðende: 438  
*sealed them with his ring and gave them to Apollonius, thus saying:*



"Nim nu, lareow Apolloni, swa hit þe ne mislicyge, and bryng 440  
*"Take them now, learned Apollonius, as it may not displease you,*  
 þinum læringcmædene." 441  
*and bring them to your school girl."*  
 XX. Ða nam Apollonius þa gewrita and eode to ðære cynelican 442  
*Then Apollonius took the messages and went to the palace.*  
 healle. Mid þam þe þæt mæden geseah Apollonium, þa cwæð 443  
*When the girl saw Apollonius, then she said:*  
 heo: "Lareow, hwi gæst ðu ana?" Apollonius cwæð: "Hlæfdige, 444  
*"Professor, why are you going alone?" Apollonius said: "Lady,*  
 næs git yfel wif, nim ðæs gewrita ðe þin fæder þe sænde and ræd." 445  
*not yet at all a femme fatale, take the messages that*  
*your father sent and read them."*  
 Ðæt mæden nam and rædde þara þreora cnihta naman, ac heo 446  
*The maiden took them and read the names of the three nobles, but she*  
 ne funde na þone naman þar on þe heo wolde. Ða heo þa gewrita 447  
*did not find the name there on which she had set her heart. When she*  
 oferræd hæfde, ða beseah heo to Apollonio and cwæð: "Lareow, 448  
*had read through the message, then she looked at Apollonius and said:*  
 ne ofþingð hit ðe gif ic þus wer geceose?" Apollonius cwæð: 449  
*Professor, doesn't it grieve you if I thus choose a husband?" Apollonius*  
 "Na, ac ic blissige swiðor þæt þu miht ðurh ða lare, þe þu æt me 450  
*said: "Not at all, but I truly rejoice that you can through the knowledge*  
 underfenge, þe silf on gewrita gecyðan hwilcne heora þu wille. 451  
*that you have received from me yourself reveal in writing which of*  
*them you want.*  
 Min willa is þæt þu ðe wer geceose þar ðu silf wille." Ðæt mæden 452  
*My desire is that you choose the man that you yourself want." The girl*

cwæð: "Eala lareow, gif ðu me lufodest, þu hit besorgodest." 453  
*said: "Alas, professor, if you loved me, you would be troubled about it."*  
 Æfter þisum wordum heo mid modes anrædness awrat oðer 454  
*After these words with her mind made up, she wrote another*  
 gewrit and þæt geinseglode and sealde Apollonio. Apollonius 455  
*message and sealed it and gave it to Apollonius. Apollonius*  
 hit þa ut bær on ða stræte and and sealde þam cynge. ðæt gewrit 456  
*took it out on the street and gave it to the king. The message*  
 wæs þus gewriten: "ðu goda cyngc and min se leofesta fæder, 457  
*was thus written: "Good king and my best beloved father,*  
 nu þin mildheortnesse me leafe sealde þæt ic silf moste ceosan 458  
*now your tender heart gives me leave that I myself may choose*  
 hwilcne wer ic wolde, ic secge ðe to soðan þine forlidenen 459  
*which husband I want: I say to you truly that I want the man who*  
 man ic wille, and gif þu wundrige þæt swa scamfæst fæmne 460  
*has been ship wrecked, and if you wonder that so modest a maid*  
 swa unforwandigendlice ðas word awrat, þonne wite þu þæt ic 461  
*writes these words so shamelessly, then know that I*  
 hæbbe þurh weax aboden ðe name scame ne can, þæt ic silf ðe 462  
*have declared in wax, which knows no shame, what I myself*  
 for scame secgan ne mihte." 463  
*might not say for shame."*  
 XXI. ða ða se cyningc hæfde þæt gewrit oferræd, þa niste he 464  
*When the king had read this message through, then he didn't know*  
 hwilce forlidene heo nemde. Beseah ða to ðam þrim 465  
*which ship wrecked one she meant. He looked at the three*  
 cnihtum and cwæð: "Hwylc eower is forliden?" ða cwæð heora 466  
*nobles and said: "Which of you has been ship wrecked?" Then one of*

an se hatte Ardalius: "Ic eom forlide." Se oðer him andwirde 467  
*them named Ardalius said: "I was ship wrecked." Another answered*  
 and cwæð: "Swiga ðu; aðl þe fornime þæt þu ne beo hal ne ge- 468  
*him and said: "Be quiet; may a sickness consume you so that you are*  
 sund. Mid me þu boccræft leornodest and ðu næfre buton þære 469  
*neither sane nor sound. you learned to read with me and you have never*  
 ceastre geate fram me ne come. Hwar gefore ðu forlidennessen?" 470  
*gone beyond the city gate without me. Where did you suffer shipwreck?"*  
 Mid ði þe se cyngc ne mihte findan hwilc heora forliden wære, 471  
*When the king could not discover which of them had been shipwrecked,*  
 he beseah to Apollonio and cwæð: "Nim ðu Apolloni, þis gewrit 472  
*he looked at Apollonius and said: "Take this message, Apollonius,*  
 and ræd hit. Eaðe mæg gewurðan þæt þu wite þæt ic nat, ðu 473  
*and read it. It may happen easily that you know what I do not, you*  
 ðe þar andweard wære." Æa nam Apollonius þæt gewrit and 474  
*who were there at the scene." Then Apollonius took the message and*  
 rædde and sona swa he ongeat þæt he gelufod wæs fram ðam 475  
*read it, and as soon as he understood that he was loved by the*  
 mæden, his andwlita eal areodode. Æa se cyngc þæt geseah, þa 476  
*maiden, his face turned all red. When the king saw that, then*  
 nam he Apollonies hand and hine hwon fram þam cnihtum ge- 477  
*he took Apollonius" hand and drew him a little way from the noblemen*  
 wænde and cwæð: "Wast þu þone forlidenan man?" Apollonius 478  
*and said: "Do you know who the shipwrecked man is?" Apollonius*  
 cwæð: "Æu goda cyning, gif þin willa bið, ic hine wat." Æa 479  
*said: "Good king, if it be your will, I know him." When*  
 geseah se cyngc þæt Apollonius mid rosan rude wæs eal ofer- 480  
*the king saw that Apollonius was all spread over with rosy red,*

bræded, þa ongeat he þone cwyde and þus cwæð to him: 481  
*then he understood the message and spoke to him thus:*  
 "Blissa, blissa, Apolloni, for ðam þe min dohtor gewilnæð þæs ðe 482  
*Rejoice, rejoice, Apollonius, because my daughter wants what*  
 min willa is. Ne mæg soðlice on þillicon þingon nan þinc ge- 483  
*I want. Indeed in these matters nothing can happen without*  
 wurðan buton Godes willan." Arcestrates beseah to ðam þrym 484  
*God's will." Arcestrates looked at the three*  
 cnihtum and cwæð: "Soð is þæt ic eow ær sæde þæt ge ne 485  
*nobles and said: " What I said to you before is the truth, that you*  
 comon on gedafenlicre tide mynre dohtor to biddanne, ac 486  
*have not come at a suitable time to court my daughter, but*  
 þonne heo mæg hi fram hyre lare geæmitigan, þonne sænde ic 487  
*when she is free from her studies, then I will send*  
 eow word." ða gewændon hie ham mid þissere andsware. 488  
*you word." Then they turned homeward with this answer.*  
 XXII. And Arcestrates se cyngc heold for ðon Apollonius 489  
*And Arcestrates therefore held Apollonius by the*  
 hand and hine lædde ham mid him, na swilce he cuma wære 490  
*hand and brought him home with him, not as if he were a guest*  
 ac swilce he his aðum wære. ða æt nyxstan forlet se cyng 491  
*but as if he were his son-in-law. Then afterwards the king let go of*  
 Apollonius hand and eode ana into ðam bure þar his dohtor 492  
*Apollonius' hand and went alone into the chamber where his daughter*  
 inne wæs and þus cwæð: "Leofe dohtor, hwæne hafast þu ðe 493  
*was and spoke thus: "Dear child, which one have you*  
 gecoren to gemæccan?" ðæt mæden þa feol to hyre fæder fotum 494  
*chosen as a husband for yourself?" The maiden then fell at her*

*father's feet*

and cwæð: "ðu arfæsta fæder, gehyre þinre dohtor willan. Ic	495
<i>and said: "Good father, heed your daughter's will. I</i>	
lufige þone forlidenan man ðe wæs þurh ungelymp beswicen,	496
<i>I love the shipwrecked man who was betrayed by fortune,</i>	
ac þi læs þe þe tweonige þare spræce, Apollonium ic wille, minne	497
<i>but lest this conversation confuse you, I want Apollonius, my</i>	
lareow, and gif þu me him ne silst, þu forlætst ðine dohtor." Se	498
<i>tutor, and if you do not give me to him, you lose your daughter." The</i>	
cung ða soðlice ne mihte aræfnian his dohtor tearas, ac arærde	499
<i>king truly could not bear his daughter's tears and he raised</i>	
hi up and hire to cwæð: "Leofe dohtor, ne ondæt þu ðe æniges	500
<i>her up and said to her: "Dear child, don't you worry about a</i>	
þinges. ðu hafast gecoren þone wer þe me well licað." Eode ða	501
<i>thing. You have chosen a man who please me well." Then he went</i>	
ut and beseah to Apollonio and cwæð: "Lareow Apolloni, ic	502
<i>out and looked at Apollonius and said: "Professor Apollonius,</i>	
smeade minre dohtor modes willan. ða arehte heo me wid wope	503
<i>I inquired into the desire of my daughter's heart. Then she told me</i>	
betweox oðre spræce þas þingc þus cweðende: 'ðu geswore	504
<i>with weeping between her other words, saying thus: 'You swore</i>	
Apollonio, gif he wolde gehirsumian minum willan on lare, þæt	505
<i>to Apollonius, if he would obey my will about teaching, that</i>	
þu woldest him geinnian swa hwæt swa seo sæ him ætbræd.	506
<i>you would restore to him as much as the sea took from him.</i>	
Nu for ðam þe he gehyrsum wæs þinre hæse and minum willan,	507
<i>Now because he obeyed your command and my desire,</i>	

ic for æfter him...."	508
<i>I will go along with him...."</i>	
XLVIII. ða wæs hyre gecyð, þe ðar ealdor wæs,	509
<i>Then it was made known to her, who was in charge there,</i>	
þæt þar wære cumen sum cyngc mid his aðume and mid his	510
<i>that a certain king was coming there, with his son-in-law and with</i>	
dohtor mid micclum gifum. Mid þam þe heo þæt gehirde, heo	511
<i>daughter and with many gifts. When she heard this, she</i>	
hi silfe mid cynelicum reafe gefrætweode and min purpan ge-	512
<i>adorned herself with regal robes and clothed herself with purple</i>	
scridde and hire heafod mid golde and mid gimmon geglængde	513
<i>and adorned her head with gold and with jewels</i>	
and mid micclum fæmnena heape ymbtrimed com togeanes	514
<i>surrounded by a large troupe of women, she met</i>	
þam cynge. Heo wæs soðlice þearle wlitig, and for þare micclan	515
<i>the king. She was truly very beautiful, and because of her great</i>	
lufe þare clænnesse hi sædon ealle þæt þar nære nan Dianan swa	516
<i>love of chastity they all said that there were no priestesses of Diana</i>	
gecweme swa heo. Mid þam þe Apollonius þæt geseah, he mid	517
<i>as pleasing as she. When Apollonius saw her, he hastened to her with</i>	
his aðume and mid his dohtor to hyre urnon and feollon ealle	518
<i>his son-in-law and his daughter, and they all fell</i>	
to hire fotum, and wendon þæt heo Diana wære se giden for	519
<i>at her feet and thought that she was the goddess Diana because of</i>	
hyre micclan beorhtnesse and wlite. ðæt haliern wearð ða	520
<i>her great splendor and beauty. Then the sanctuary was</i>	
geopenod and þa lac wæron in gebrohte and Apollonius ongan	521
<i>opened, and the gifts were brought in, and Apollonius began</i>	

ða spræcan and cweðan: "Ic fram cildhade wæs Apollonius 522  
*to speak and to say: "From childhood I was called Apollonius,*  
 genemnod, on Tirum geboren. Mid þam þe ic becom to fullon 523  
*born in Tyre. When I reached my full*  
 andgite, þa næs nan cræft, ðe wære fram cynegum began oððe 524  
*intellect, there was absolutely no skill that was cultivated by kings*  
 fram aðelum mannum, þe ic ne cuðe. Ic arædde Antiochus 525  
*or nobles that I did not know [how to perform]. I solved the riddle of*  
 rædels þæs cynges to þon þæt his dohtor underfenge me to 526  
*Antiochus the king so that his daughter might take me as*  
 gemæccan. Ac he silfa wæs mid þam fulest horwe þar to 527  
*her husband. But he himself was joined to her in foulest filth*  
 geþeod and me þa sirwde to ofsleanne. Mid þam þe ic þæt 528  
*and plotted to kill me. When I escaped that (plot),*  
 forfleah, þa wearð ic on sæ forliden and com to Cyrenense. ða 529  
*then I was shipwrecked on the sea and came to Cyrene. Then*  
 underfengc me Arcestrates se cyngc mid swa micelre lufe þæt 530  
*Arcestrates the king took me in with so much love that*  
 ic æt nyhstan geearnode þæt he geaf me his ancænnedan dohtor 531  
*at last [he considered] I merited that he give me his only daughter*  
 to gemæccan. Seo for ða mid me to onfonne minon cynerice 532  
*for my wife. Then she accompanied me to take my throne,*  
 and þas mine dohtor, þe ic beforan ðe, Diana, geandweardod 533  
*and she gave birth to my daughter, whom I presented before you, Diana,*  
 hæbbe, acænde on sæ and hire gæst alet. Ic þa hi mid cynelican 534  
*at sea, and she died. Then I dressed her in a regal*  
 reafe gescridde and mid golde and gewrite on ciste aleggde þæt 535  
*robe and I placed her with gold and a message in the coffin so that*

se þe hi funde hi wurðlice bebirigde, and þæs mine dohtor	536
<i>he who might find her would bury her properly, and I entrusted my daughter</i>	
befæste þam manfullestan mannan to fedanne. For me þa to	537
<i>to some thoroughly nasty people to bring up. Then I went to the</i>	
Egipta lande feorwertene gear on heofe. Ða ic ongean com, þa	538
<i>land of Egypt for fourteen years of mourning. Then I came back, then</i>	
sædon hi me þæt min dohtor wære forðfaren, and me wæs min	539
<i>they told me that my daughter had died, and my sorrow was renewed</i>	
sar eal geedniwod."	540
<i>for me."</i>	
XLIX. Mid þam þe he ðas þingc eal areht hæfde, Arcestrate	541
<i>When he had related all these things, Arcestrate</i>	
soðlice, his wif up aras and hine ymbclypte. Ða niste na Apol-	542
<i>truly, his wife jumped up and embraced him. Then Apollonius didn't</i>	
lonius. ne ne gelifde þæt heo his gemæcca wære, ac sceaf hi fram	543
<i>believe that she was his wife, but he pushed her from</i>	
him. Heo ða micelre stæfne clipode and cwæð mid wope: "Ic	544
<i>him. The she cried more loudly and said amid her weeping: "I</i>	
eom Arcestrate, þin gemæcca, Arcestrates dohtor þæs cynges, and	545
<i>am Arcestrate, your wife, daughter of Arcestrates the king, and</i>	
þu eart Apollonius, min lareow, þe me lærdest; þu eart se for-	546
<i>you are Apollonius my tutor, who taught me; you are the ship-</i>	
lidena man ðe ic lufode na for gannesse ac for wisdom. Hwar	547
<i>wrecked man that I loved not for his body but for his brains. Where</i>	
is min dohtor?" He bewænde hine þa to Thasian and cwæð:	548
<i>is my daughter?" Then he turned to Thasia and said:</i>	



"Ɔis heo is." And hig weopon Ɔa ealle and eac blissodon, and þæt 549  
*"This is she." And they all wept and also rejoiced, and the*  
 word sprang geond eal þæt land þæt Apollonius, se mæra cyngc, 550  
*word sprang through all the land that Apollonius, the famous king,*  
 hæfde funden his wif, and þar wearð ormæte blis, and þa organa 551  
*had found his wife, and there was great happiness and musical*  
 wæron getogene and þa biman geblawene, and þar wearð bliðe 552  
*instruments were assembled and trumpets blown and a beer party*  
 gebeorscipe gegearwod betwux þam cynge and þam 553  
*was prepared to celebrate by the king and the*  
 folce. And heo gesette hyre gingran þe hire folgode to sacerde, 554  
*people. And she picked her subordinate that would follow her as*  
*priestess,*  
 and mid blisse and heofe ealre þare mægðe on Efesum heo for 555  
*and all those in Ephesus mingled their happiness and their grief, and*  
 mid hire were and mid hire aðume and mid hire dohtor to 556  
*she went with her husband and her son-in-law and her daughter to*  
 Antiochian, þar Apollonio wæs þæt cynerice gehealden. 557  
*Antioch, where the kingdom was held for Apollonius*  
 L. For Ɔa siðan to Tirum and gesette þar Athenagoras, his 558  
*The he went to Tyre and set Athenagoras, his*  
 aðum, to cyngc. For Ɔa soðlice þanon to Tharsum mid his wife 559  
*son-in-law on the throne. Then truly from there he went to Tarsus*  
 and mid his dohtor and mid cynelicre firde, and het sona gelæc- 560  
*with his wife and daughter and his royal army, and immediatley*  
 can Stranguilionen and Dionisiadem and lædan beforan him, 561  
*commanded Stranguilio and Dionisia to be seized and led before him,*

þar he sæt on his þrimsetle. Ða Ða hi gebrohte wæron, þa cwæð 562  
*where he sat on his throne. When they had been brought, then he said*  
 he beforan ealre þare gegaderunge: "Ge tharsyce ceaster- 563  
*before all gathered there: "Citizens of Tharsus,*  
 gewaran, cweðe ge þæt ic Apollonius eow did æfre ænigne 564  
*do you say that I, Apollonius, ever did you any*  
 unþang?" Hi Ða ealle anre stæfne cwædon: "We sædon æfre þæt 565  
*injury?" Then they all cried with one voice: "We said that*  
 þu ure cyng and fæder wære and for þe we woldon lustlice 566  
*you were forever our king and our father and we would die for you*  
 swiltan, for þa þe þus alysdest of hungre." Apollonius þa 567  
*gladly because you delivered us from starvation." Then Apollonius*  
 cwæð: "Ic befæste mine dohtor Stranguilionen and Dioni- 568  
*said: "I entrusted my daughter to Stranguilio and Dionisia,*  
 siade and hi noldon me þa agifan." Ðæt yfele wif cwæð: "Næs 569  
*and they don't want to return her to me." That evil woman said: "*  
 þæt wel, hlaforð, þæt þu silf aræddeþ þa stafas ofer hire bir- 570  
*What's wrong, lord, since you yourself read the inscription over her*  
 gene?" Ða clipode Apollonius swiðe hlude and cwæð: "Leofe 571  
*tomb? " Then Apollonius cried out very loudly and said: "Beloved*  
 dohtor Thasia, gif ænig andgit sy on helle, læt þu þæt cwicsuslene 572  
*daughter Thasia, if there is any consciousness after death, leave*  
 hus and gehir Ðu Ðines fæder stæfne." Ðæt mæden on forð eode 573  
*that hellish home and heed your father's voice." The maiden came*  
 mid cynelicum reafe ymbscrid and unwreah hire heafod and 574  
*forth wrapped in a regal robe and unveiled her head and*  
 cwæð hlude to þam yfele wife: "Dionisia hal wes þu. Ic grete 575  
*said loudly to the evil woman: "Be well, Dionisia. I greet*

þe nu of helle geciged." ðæt forscildgode wife þa eallum limon 576  
*you now, summoned from hell." Then the guilty woman trembled in*  
 abifode, þa ða heo hire on locode, and seo ceastergewaru wun- 577  
*all her limbs when she looked at her, and the townspeople marveled*  
 drode and blissode. ða het Thasia beforan gelædan Theo- 578  
*and rejoiced. Then Thasia commanded Theophilus to be led before*  
 philum, Dionisiades gerefan, and him to cwæð: "Theophile, to 579  
*her, Dionisia's bailif, and said to him: "Theophilus to*  
 þon þæt ðe gebeorge, sege hluddre stæfne hwa ðe hete me 580  
*save yourself, state in a loud voice who commanded you to kill*  
 ofslean." Se gerefa cwæð: "Dionisia min hlæfdige." Hwæt, seo 581  
*me." The bailiff said: "Dionisia, my mistress." Indeed, the*  
 burhwaru þa gelæhton Stranguilionem and his wif and læddon 582  
*citizens seized Stranguilio and his wife and led them*  
 buton ða ceastre and ofstændon hi to deaðe, and woldon eac 583  
*outside the city and stoned them to death and also wanted*  
 Theophilum ofslean, ac Thasia him þingode and cwæð: "Buton 584  
*to kill Theophilus, but Thasia interceded for him and said: "Unless*  
 þes man me þone first forgeaue þæt ic me to Gode gebæden, 585  
*this man first allowed me to pray to God,*  
 þonne ne become ic to þissere are." Heo ræhte þa soðlice hire 586  
*then I would not have come to this mercy." Then indeed she extended her*  
 handa him to and het hine gesund faran, and Philothemian, þare 587  
*hand to him and commanded him for go in good health, and Philothemia,*  
 forscildgodan dohtor, Thasia nam to hyre. 588  
*the daughter of the wicked woman, Thasia took with her.*  
 LI. Apollonius þa soðlice forgeaf þam folce micele gifa to 589  
*Then Apollonius truly gave lavish gifts to the people to their*

blisse, and heora weallas wurdon geedstaðelode. He wunode þa	590
<i>delight, and their walls were restored. He remained there</i>	
þar six monðas and for siððan on scipe to Pentapolim, þare	591
<i>for six months and afterwards sailed to Pentapolis, the</i>	
cireniscan birig, and com to Arcestrates þam cyng, and se cyng	592
<i>Cyrenian city, and came to Arcestrates the king, and the king</i>	
blissode on his ylde þæt he geseah his nefan mid hire were.	593
<i>rejoiced in his old age that he had seen his granddaughter with her</i>	
<i>husband.</i>	
Hi wunodon togædere an gear fullice and se cyning siððan,	594
<i>They dwelled together one full year and afterwards, Arcestrates t</i>	
Arcestrates, fulfremedre ylde forðferde betwux him eallum and	595
<i>he king died full of years amid them all and</i>	
becwæð healf his rice Apollonio , healf his dohtor.	596
<i>bequeathed half his kingdom to Apollonius, half to his daughter.</i>	
Þisum eallum ðus gedonum eode Apollonius, se mæra cyngc,	597
<i>All these things thus finished, Apollonius, the famous king,</i>	
wið ða sæ. Ða geseah he þone ealdan fiscere þe hine ær nacodne	598
<i>went toward the sea. Then he saw the old fisherman who had previously</i>	
underfengc. Ða het se cyngc hine færlice gelæccan	599
<i>taken him in, stripped of everything. The the king ordered that he</i>	
and to ðare cynelican healle gelæden. Ða ða se fiscere þæt	600
<i>immediately be seized and brought to the palace. When the fisherman</i>	
geseah þæt hine þa cæmpan woldon niman, þa wende he ærest	601
<i>saw that the soldiers wanted to take him, he first thought that</i>	
þæt hine man scolde ofslean. Ac mid þam þe he com into ðæs	602
<i>the men would kill him. But when he came into the</i>	
cyniges healle, þa het se cyningc hine lædan toforan þare cwene	603

*king's chamber, the king commanded him led before the queen*  
 and þus cwæð: "Eala þu eadige cwen, þis is min tacenbora, þe 604  
*and spoke thus: "Behold, blessed queen, this is my standardbearer,*  
 me nacodne underfenc and me getæhte þæt ic to þe becom." 605  
*who took me in when I had nothing and showed me how to come to you."*  
 beseah Apollonius se cyngc to ðam fiscere and cwæð: "Eala 606  
*Then Apollonius the king looked at the fisherman and said: "Lo*  
 welwillenda ealda, ic eom Apollonius se tirisca, þam þu sealdest 607  
*kind old man, I am Apollonius of Tyre, to whom you gave*  
 healfne þinne wæfels." Him geaf ða se cyngc twa hund gildenra 608  
*half your cloak." The the king gave him two hundred golden*  
 pænega and hæfde hine to geferan þa hwile þe lifede. Hella- 609  
*pennies and considered him a companion as long as he lived.*  
 nicus eac þa to him com, se him ær cydde hwæt Antiochus cync 610  
*Hellanicus also came to him then, the one who previously had*  
*revealed what Antiochus the king*  
 be him gedemed hæfde, and he cwæð to þam cyngc: "Hlaford 611  
*had decreed about him, and he said to the king: "Lord*  
 cyng, gemun Hellanicus, þinne þeow." 612  
*king, remember Hellanicus, your servant." Then Apollonius took him*  
 lonius be þære hand and arærde hine up hine cyste and hine 613  
*by the hand and raised him up and kissed him and made him*  
 weligne gedide and sette hine him to geferan. 614  
*wealthy and established him as a companion.*  
 Æfter eallum þissum Apollonius se cyngc sunu gestrynde be 615  
*After all this Apollonius the king begot a son on*  
 hisa gemæccan, þone he sette to cyngc on Arcestrates cynerice his 616  
*his wife, whom he set on his grandfather Arcestrates' throne*

ealdefæder. And he sylfa welwillendlice lifede mid his gemæc- 617  
*And he himself had a kindly life with his wife for*  
 can seofon and hundseofonti geara and heold þæt cynerice on 618  
*seventy-seven years, and he ruled*  
 Antiochia and on Tyrum and on Cirenense, and he leofode on 619  
*Antioch and Tyre and Cyrene, and he lived in*  
 stilnesse and on blisse ealle þa tid his lifes æfter his earfoðnesse. 620  
*peace and happiness all the days of his life after his misfortunes.*  
 And twa bec he silf gesette be his fare and ane asette on ðam 621  
*And he himself wrote two books about his experiences and put one in*  
 temple Diane oðre on bibliotheca. 622  
*the temple of Diana and the other in the library.*  
 Her endað ge wea ge wela Apollonius þæs tiriscan, ræde se 623  
*Here end both the woes and happiness of Apollonius of Tyre, let him read*  
 þe wille. And gif hi hwa ræde, ic bidde þæt he þas awændedness 624  
*it who will. And if anyone should read it, I ask that he not blame the*  
 ne tæle, ac þæt he hele swa hwæt swa þar on sy to tale. 625  
*translation, but that he might conceal whatever might be therein to*  
*blame.*

## Appendix C

## A

asmeagunge boclicre snotornesse þone rædels a riht 52  
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## ABIFIAN

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## ABISGIAN

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to becume, þonne acwel þu hine mid isene oððe mid attre, þæt 98  
forþam þu eart nu fōrðemed þæt þu acweald wurðe.' And he þa 108  
cynincge asænd to ðam he scolde Apollonium acwellan. ða he 121

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## ÆFESTIAN

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dohtor gewæmman ær dæge hyre brydgifa and him ne	29
þæt he to his eðle becom. Ac Apollonius þeahhwædre ær becom	102
wisdome. Mid þi þe he naht elles ne onfunde buton þæt he ær	105
ac hit wæs lang ær ðam þe ða scipa gegearcode wæron, and Apol-	144
lonius become ær to Tharsus. ða sume dæge eode he be strande.	145
þanon gewænde þæs weges þe he ær com.	284
fæder þæt heo ær hyre silf gedon wolde, ða cwæð heo to Apol-	345
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naht lange ne ylde, ac sume dæge on ærnemergen þa he of slæpe	13
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becymst to ðinum ærran wurðmynte, þæt þu ne forgite mine	252
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## ÆΘELBORENES

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hæbbe, acænde on sæ and hire gast alet. Ic þa hi mid cynelican	534
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## ALECGAN

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